# THE PHILOSOPHY OF SANSKRIT GRAMMAR

BY

# PRABHAT CHANDRA CHAKRAVARTI

KAYYATIRTHA, M.A., PH.D.

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LECTURER IN SANSKRIT, CALCUTTA UNIVERSITY



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#### उत्सर्भः

चर्चासत्यतिभास्यासरकरेदिंद्शस्त्रलं अस्त्रथन् जिल्लानां सदयानि साध सुसुदानीय प्रकोधं नयन् । देयीपु प्रवयन् जिने ततमको सारसतं जासातम् किं नाकोः समद साञ्चातीस ! सुविरं विद्यादिनां भारते !

पासीपच्यमरीचिरव्यतसम्बद्धांमाको दुईमः जानी सम्मतसाम्ब्रनिर्मक्षयमःपोन्नुपत्तवी ग्रमी । विद्यासभूतनीरवैक्षनिन्तवे चोविक्षविद्याक्षये वानोमा तब बीर्त्तिरङः । सनरामकाव्यको वृश्यते ॥

कि देवं भवतः कृतिरतुगुनं निःसका से वर्णते यम केविकोसद्वद्भियमचा संस्कातां क्रिनः । यादेशप्रतियासनाय भवतो नो दर्पमोद्यान्यतो यः सन्दार्शनिकम् यम रचितः स मीतवे जावतान् ।

> स्वदुत्साप्रवयःचैक्समिधितत्वोरिदम् । धन्द्यास्त्रार्थेविधानं वसं तुःसं समस्वैते ।

चलारि वाक्ष्यरिमिता पदानि तानि विदुर्बोद्धाचा ये भनीवितः ।

अपभी रोरबीति मचो देवी मर्त्वा चाविषेश। Bk-Veds.

यस् प्रमुक्ते कुमको विशेष मन्दाम् यशावद्यवनारकाति । चीउनन्तमाप्रीति वर्षे परत्र धान्यीवविक्रणति चायगन्दैः ॥

मुर्च व्याकरचे कृतम्।

Sikpi.

#### इधानं च वट्सप्टेड् व्याकरवसिति।

पुष्टान् मन्दान् मा पतुष्पत्तीमध्येयं नावरचम्।

बीध्यमचर्समानायो पाण्समानायः पुचितः

मनितवन्द्रतारकावत् प्रतिसन्त्रितो वेदितको त्रव्रदाधिः।

सर्वेवेदपारिवरं चौदं वाक्त्य् ।

व्याकरचं नामेवसुत्तरा विद्या । Mahābhāsya. भनादिनिधनं ब्रह्म बन्धतस्त्रं यदक्रस्त् । विवर्त्ततेऽर्वभावेन प्रविद्या जनतो वशः ॥

चासचं बद्धावद्यास्य तपसासुत्रामं तपः । प्रथमं सन्दर्शसङ् भाष्ट्रमांकरचं सुधाः ॥

तवारसयवर्गेषा वाद्यवामा चित्विवितम् । पवित्रं वर्वविद्यामासचिवित्रं प्रकारते ॥

Vakyapadīya.

#### PREFACE

The following pages present substantially my Doctorate Thesis submitted in 1924, and embody the results of my long-continued efforts to bring together in a concise form the speculations of the Hindu grammarians determining the scope, the function, the definitions of grammatical concepts and the value of grammar as a distinct branch of Sanskrit learning. The systematic study of the purely philosophical aspect of Sanskrit grammar as attempted in this book is, I believe, a long-felt want. The idea of preparing a comprehensive account of these speculations, based on different treatises on grammar, specially on the Mahabhasya and the Vakyapadrya, was first suggested to me by the late lamented Sir Asutcah Mookerjee, and I can well imagine how pleased he would have been had he been alive to-day to see In print the work inspired by him. It may be stated here that I have endeavoured to the best of my powers to represent the grammatical speculations of the Hindus in their true significance without unnecessarily amplifying them. I hope that the speculations contained in this book will serve to show that grammar in Sanskrit literature was not a mere by-product of scholarship; on the contrary, it was elevated to the dignity of Smiti and Agama and considered a system by itself broadbased on philosophical principles.

I take this opportunity of acknowledging my gratefulness to Sir Devaprasad Sarvadhikari, for the encouragement I have all along received from him from the very inception of this work.

I am much indebted to my esteemed friend and colleague Mr. Sailendranath Mitra, who has read the book in proof and has helped me from time to time with his valuable suggestions. I have also profited by discussing with Mr. Eshitish Chandra Chatterjee, Lecturer in Sanskrit and Comparative Philology, some of the points treated in the book.

The index is entirely the work of my pupil Mr. Chintaharan Chakrabarti, Kavyatirtha, M.A., Lecturer Bethune College, Calcutta, who is a keen student of ancient Indian history and culture.

My thanks are due to Mr. Jogesh Chandra Chakravorti, M.A., Assistant Registrar, for his uniform kindness and courtesy.

Mr. Atul Chandra Ghatak, M.A., Superintendent, Calcutta University Press, has helped me in all possible ways in seeing the book through the press, and to him I am much indebted for the keen interest he always took in the progress of the work.

The 15th January, 1930. P. C. CHARRAVARTI.

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#### THE PHILOSOPRY OF SANSKRIT GRAMMAR

#### CHAPTER I

#### INTRODUCTORY.

Recipion of Secretal tyraneses—Grammatical sponsissions. America grammations—Yeaks, Vysics, Legapyayana, Papini, etc.

The history of the origin of Sanskrit Grammar affords a difficul, field of study. It is not possible to say anything definitely either about the period when speculations of a grammatical nature had really come into existence, or about the ancient teacher who might be credited with having for the first time andmilated the principle of a regular system of grammar. As attempt is, however, made here to discuss some of the most plausible views on the evolution of Sanskrit Grammar.

Banskrit Language, though no longer a spoken tengue, has get such a vast stock of words, and contributed so largely to the rest knowledge of the intellectual world by its monumental productions, that it can defy any language ever known to the philological world. The refinement of thought, the includy of

intonation and the unsurpassably high order of spiritua, and religious speculations that breathe through this "Divine tongue," reveal to us not only the intellectual capacity of the Indo-Arvans who made wonderful progress in civilzation, but also serve to show the extent of perfaction to which the Indian mind had developed in those primitive days. Let us begin with the first intellectual unfolding of the Indian mindthe Vedus, which are regarded either as a symbol of eternity, or as reverations of eternal truth finding audible expression through the utterances of ancient seers. The Vedas never represent, as some Western scholars have opined, a huge colsection of " postoral songs." But what is true is that they are a sublime embodiment of windom It may be stated without bentation that the four Vedas with all their subsidiary Literature are in reality an encyclopedm of human knowledge. Through centuries they continued to the secred storehouse of knowledge, and their authority, in matters both religious and secular, was so great with the ancient Hindus that any idea running counter to the Vedic injunetions was Lable to be rejected. In the creative period of the Veduc literature we find, among other things of purely sacrificant and religious interest, the brilliant dawns of many speculations which were popularised and co-ordinated into a coherent system of thought by later thinkers. It can consequently be maintained that the Ved.c literature, revealing as

if does, in a crude form, the intelectual horizon of our ancient forefathers, provided ampie room for the subsequent development of different branches of science and art. There was a time in ancient India when by 'tearning people used to understand only the Vedic learning ('देहिंग्या'),' and a man's education was not complete until he had acquired a thorough knowledge of the Vedas. The time has much changed since then and the ordinance of Manu' is but little honoured in these days

The reason why we have dilated upon the originality and authoritat vences of the Vedas and their influence on the history of Indian thought is that the origin of Grammar is organically and most influently connected with the study of the Vedas. The six Vedangas, as is well-known, mainly owe their origin to a vigorous attempt at facilitating the Vedic studies, and, among these, Grammur seems to have been the most important subaidiary. That an earnest student of the Vedas can hard y ignore the studies of these Vedangas (Grammar Phonetics, Etymology, etc.) is made sufficiently clear by the Sruth which emphatically declares

दं क्यों वेदिनक विशेष का का कविटी क्यांचा क्या वैकाशन का समापर स्थानंदी सनुबंध सामवेदोऽकलवेद: विकाश की का बच्चे निश्च सच्चे नॉर्गनियसिति : सन् परा क्या सदकरर्शनियमिति :

Mandaka Opanahad.

मेश्वनदेश वित्री देशानसम् कुछने सम्बन्धः व गौरनेव प्रद्रमध्य सम्बन्धः

Mann Subbitti, A.

श्रीवित निकारणी वर्षे क्यांगि नेरीइक सो क स्थ ।

that the unconditional duty on the part of a Brahmun is to make a thorough study of the Vedas along with these popular ' Angas'. The injunction " क्राधायां वित्य: " does not only insist upon a regular study of the Vedas, but presupposes a knowledge of grammar sufficient for the understanding of the Vedic texts. Pataujali refers to the ancient custom when Brahmin stadents, as a rule, used to take up grammar for their study, as an indispensation step towards the sludy of the Vedas Grammar was, therefore, studied not only for its own take in ancient India, but as a helping guide for penetrating into the structure of the Vedio texts. While enumerating the motives that are practically served by the study of grammar, Pota: jali has first mentioned "Preservation of the Yadas " as the propary reason why the science of grammar should be studied with particular attention. How useful and indispensable the study of grammar is, so far as the understanding of the Ved.c fexts is concerned, is best shown by such descriptive epithete of grammar as "नेदानां नेद:"" "सूर्य म्याकरचे कृतन्, <sup>20 0</sup> olc.

When we enquire into the origin of Sanskrit Grammar from a historical standpoint, we find

पृश्चक रतवातीम्, संकारोक्तवालं लाक्कः भाषास्थं सम्बद्धि तिस्तात काम्यक्षकानुबद्धान्त्रीको विक्ताः सकः कारिकामी ( Mebsbbagga, Vol. I. p. 5.

Chandegya Upaninad 7, 1

Pagantya Sikpa, 42.

that there were three prominent causes in operation whic, brought the speculations on grammas tato existence. East cartain principles of spontaneous growth, followed consciously or unconsciously in the atterance of significant sentence, provided the very basis of grammatical generalisation. In combining one word with another so as to make a significant unit of speech, people undoubtedly made use of certain laws or order reguinting the mode of their verbal expression. The question of priority of lauguage to grammar is too well known to require any explanation. The way in which mon sarn almost instructively their mother tongue without having any knowledge of grammar is an evidence of how we become familiar with the vocabularies as well as with the method of constructing sentences before we somany come in touch with grammar as such Long before any regular system of grammar was written and studied, people with whom Sanskrit was a spoken tengue cot d, for example, use such a verbal form as 'wufe,' without having atly idea of the grammatics, operations whereby the root 'sg' might be changed to 'sh and 'sea' in obedience to the technical process of 'guna'! and 'enuchi.' Similarly, forms like 'aug's ' and 'unite' had obtained currency in a certain grammarless period when the grammatical conception of 'gasta' and 'saga' were unknown, and when

the conjugational difference of the root 'an' from 'any could not be explained as peculiarities of two well-marked classes of roots, namely, ' भ्रान्ति and 'सादि The rule ' एक सक्ष दीर्घ ' presupposes a phonologica, principle according to which two ' w' or 'wi sounds having cose proximity in the rutterance usually and invariably show the natural tendency of being amaignmented into one lengthened 'q' sound. To such principles underlying the physical structure of language may be ascribed the rudiments of grammatical speculations. The fundamental basis of grainmar is not purely artificial but appears to be more or less natural. A careful study of the Par bhasas (generalisations of grammar) and of the rules of suphonic combinations makes it abundantly clear that the principles of grammar have close willnity with popular axioms and laws of nature. The extent to which grammer is related to popular usage is best shown by Patadjan in his elaborate exposition of the rules of grammar. The method in which Patasijali. bas analysed words or, more properly a group of sumilar words, in order to distinguish the stems and formative elements of words, as an indication that grammar has a scientific stamp so far as its basic principles are concerned. The science of grammar does not, however, attempt

नैक्षित्र अञ्चलकातिः नामि वर्कस्थवासः सर्वतः—वस्तादेवत्वस्य माम्यनाविति । वित्तर्षे ? जीवियोऽसं स्थानः (- Mahibbays, Pol. I, p. 4.45,

<sup>&</sup>quot; सिन् जनसम्पतिरेकाबास् ।—Mahabbistyn sist p. १८३.

to coin new words and expressions for use, but takes them in the very forms in which they are popularly used.

Secondly, the most important factor in the evolution of grammar, as a scientific and indispensable branch of study, was the necessity, more religious than scademic, of devising some practical means ensuring a successful study of the Vedne, and the result was the evolution of grammar By Sabdynusasana or governance of words, the author of the Mahabhasya has, as Kaiyata ma ntains, in clear terms expressed the immediate or supreme and of gram nar as such, and by the expression 'रबीपानसम्बद्धाः प्रशेषनम' he has shown the indirect purposes that are usus ly served by grammar or Sabdinusasana. as he calls it. "Preservation of the Vedic text recems to have been the sale purpose that made the study of grammar so useful and indispensable at the same time. It is, however, difficult to say definitely when such a necessity was actually felt for the study of grammar. It is in all probability in the transitional period " batween the poetical activity of the oldest Sambitas, and the pressue exegesis of the Brahmanas with greater tendency towards classical forms, that we may try to find out the erade beginning of grammatical specula gone. The trend of human thought does not always

<sup>े</sup> रवाचे वेदावासकां बाहरवय- Nobibbien p.1.

Systems of Skt. Grammar. Belvaling pp. 2-3

flow along the same level, but it changes its course as time rolls on. The palmy days of beautiful postry that witnessed the appearance of the Samhitas were followed by a period of intellectual decadence, if we are a owed to say To be more clear, the period of outstanding originality was followed by one of interpretation and elaboration The ancient sasts or Rais are said to have been born with such a spiritual vision as to possess all knowledge intuitively, and it was possibly through their medium that the secred hymps came to light. The etymological meaning of the term " wife" corroborates this y aw Next to these Bass came a comparatively inferior class of seers, belter known as ' Sputarsi ' who were not gifted with intuitive knowledge from their very birth, but rose to the eminence of 'seer-ship' by receiving instructions on the Vedas from their teachers. These sages, out of compassion for the people of future generations, on account of their shorter span of existence and intellectual dwarfishness, are said to have composed the Vedancas with the avowed intention of making the Vedic study less and aous There is reason to believe that the exact meaning of the oldest byonns and already began to be forgotten in the second stage spoker of above : and it was andoubtedly to preserve the

मृतिर्वेशेयम्—ऑक्टोश.

Sambita texts intact and to save them from mismterpretation that particular attention was directed towards grammar and the Neukta, Yaska frankly admits that the study of the Nirukta derives its importance from the fact that the meaning of the Vedic texts are not otherwise comprehensible. As a matter of fact, the Vedic hymns had censed to be interligible to a great extent even at so early a period, and, what is still more surprising, some teachers of respectable antiquity even pronounced in clear terms their verdent about the meaninglessness of the bymns. An ancient leacher like Yaska has recorded the contention of Kautsa' against the Vedan, The hymns, be contends, are meaning an and as such not worthy of commanding respect. When an acknowledged teacher of such remote antiquity could have amailed the trustworthiness of the Vedas on grounds, hard y pastifiable, it is not at all surprising that later teachers belonging to the atheist school of Sugata and Carvaka would come forward to demolish the glorious edifice of the Vedas. In the face of such undiguified attack threatening to undermine the very bear of religion, the Mimamsakas were confronted with a problem of great seriousness, they consequently tried

चर्यानिसम्बद्धि सन्देशको व विद्यक्ति-- Microbia p. 115.

their level best to set aside all antagonistic views regarding the eternality and the trustworthiness of the Vedas. Both Nairakias and Vacyakaranas seriously engaged themselves in the arduous task of preserving the Vedic texts intact by advocating the eternality of Sabda, on the one bane, and by analysing the entire structure of the Vedic words, on the other. The etymologists sought to bring out the meaning by suggesting derivation of words, while the grammarians took apon themselves the task of supporting the Vedic forms by an analytical process, and these methods, supplementing each other proved to be of much importance in preserving the sacrad texts in their pristing glory. Patalipali scome to have been conscious of this paramount function of grammar, as is clear from his statement 'रकार्व वेदानामध्येयं व्यावस्थ्य ' In the estimation of Patadjali grammar is pre-emmantly the greatest of all Vedangar, its greatness in obviously due to the fact that grammar is indispensable to an understanding of the Vedic hymne. The spithet "Veddugm Vedam," as applied to grammar by the seers of the Upanisade, is really suggestive of the importance and dign.ty in which Vyākaraņa was beld in those days.

In the third place, the growing popularity of d.fferent forms of Prakria served almost like an incentive to the rise of eo many systems of grammar in Sanskrit. Sanskrit, even when it was a spoken tongue, had been confined to the area of the cultured community. The Sistas or the

Sanskrit-speaking people had, however, to come frequently in touch with the untutored masses, and this was calculated to destroy the purity of the Divine tongue" to a certain extent. As a result of this intercourse, many Prakria forms crept into Sanskeit and became almost naturalised in course of time That Sanskrit had suffered mutisation and distortion of forms at the hands of those who failed to pronounce the correct Sanskrit words, either on account of wrong imitation or their natural maptitude, in testified Apabhramane which the so-called represent Sansant only in a distorted form. The space at our disposal will not, however, perind us to discuss the much vexes question as to whether Praketa-Apothrogical are directly descended from Sanskrit under orremustances stated above, or or greated from an altagether different source. We only repeat wha we have pointed out elsewhere that the Hunda grammarians, because of ther appounded regard for Sapskrit as the most original of all longues, or for the striking similarity of the so-called ags forms of Prakrta with Sanskrit, held Prakrta to be an off-shoot of Subskrit. To look upon both Sanskrit and Prakrta as two sister tongues, descended from a common source, is a view that is little favoured by the Hindu grammanana. As the number of Sanskritspeaking people gradually diminished, and Prakrts dissects, on the other hand, began to

obtain greater popularity till they spread all. over the country, the orthodox Hindu teachers were almost compelsed to notice the linguistic peculiarities of Sanskrit and draw hard and fast rules regulating them, their sole motive being the preservation of their traditionally sacred tongue from corruption. expression margaran, as significantly used by Patanjali instead of the more popular term with the main function of grammar is as much to support the correct forms in conformity with the fixed rules, as to show indirectly how words of pure Sanskrit origin differ from Apabhramias which represent the inguistle corrupt on caused by wrong imitation and mability to promounce the correct Sanskrit words. In the Mahabhasya we find it explicitly stated that 'governance of the correct words' forms the main function of grammar, and by the discrimination of correct forms as gault, the corrupt ones as gard, gond, etc., are indirectly pointed out." Sanskrit grammar thus draws a line of demarcation between the correct and corrupt forms, the former being conformable to the rules said down in grammar, and the latter lying entirely outside the scope of Sanskrit grammar. The apread of Buddhism, as it was accompanied by the popuarity of Prakrts, is supposed to have given a

<sup>े</sup> बाक्यवृत्रास्त्रीतीयम् अस्त्रे. लोट आर्थार्टकोत्रहरूतः, Vol. 1, p. 104.

मीरियेनचित्रपुर्वादक नस्तव प्रतातकादवीप्रकादा द्वि । Vol. 1 p. 5.

Sansarit grammar It must be however remembered that the Hindu grammarians, in spite of an their attempts, as is evinced in their formulation of rules, could not entirely evade the possibility of their sacred tongue being third up, though to a small extent, with the corrupt Apadhragians Kumarila speaks of the naturalisation of certain Dravid an forms into Sanskrit.

Thus, there grew up different systems of grammar in Sanskrit, commentators after commentators came to claborate and supplement them in the light of new facts. At this stage of our knowledge, we connot exactly determine the number of grammatical systems tost ones existed in ancient lodin. We generally hear of eight prominent systems each founded by a renowned Sobdiès or grammanan. Astadhyayi mentions the names of many grammarians whose works have, unfortunately, not come down to us. In the Mahalihasya mention is made of two simpent grammarlans, namely, Vyadi and Vajapyayana, the former is supposed to have written a lings treatise on grammar caned Samgraha, which is so authoritatively spoken of by Patanjah," Yaska has

<sup>&</sup>lt;sup>প</sup>টকা আৰু ভাষ্ট্ৰসূত্ৰ জীকাই আৰ্তান্ত্ৰন্ ও ব্যাচ্ পান্ধিট মাৰ্কা মাৰ্কা মাৰ্কা

<sup>ं</sup> क्षेत्रक एतल बांकर्णन प्रशिष्ट संस्को वा व्यक्त कावी देश —  $\nabla \omega \cdot I_s$  p. 6.

recorded a controversy between two grammarians—Sākatāyana and Gīrgya—each of whom had undoubtedly a system of grammar to his credit. The old treatises on grammar are almost brecoverably lost, but those that remain are sufficient to constitute a vast literature of which there is no parallel in any language of the world In no other land except India was the science of grammar studied with so much zeal and deliberation.

This is, in short, the history of the evolution of Sansarit grammar. It is, however, difficult to ascertain the period to which the real foundation of the science of grammar might be traced The analytical method upon which is based the fundamenta, principle of lynkarana in first seen, though in a crude form, in the Pada-Patha arrangement of the Samhita texts, which is popularly attributed to the authorship of Saka.ya. It is in this method of decomposition that we meet with the beginning of disjoining Sandhi and Sanata, and the addition of Upasorga with the verbal forms. While the Pada-Patha order thus represents the first step towards grammar, the claborate phonological speculations of the Pratitakhyan may be said to have shown grammar in the making Some problems of real grammatical interest are a.so to be found in the Fratisakhyas. The oldest epecimens, however, of the Pratisakhyas, which are so akin to grammar, are not accessible, and most of the extant treatises are of comparatively

modern origin, some of them being ever posterior to Panini. There is ample evidence to indicate that different schools of grammar had already been in existence when Yaska wrote his famous commentary on the Nighanto. That Yaska was preceded by a good many grainmantant is clear from his statement वैदाकरणानां चंदे and the grammatical controversy he has referred to Yaska made ample use of these earlier systems of grammar current in his time. The definition Sandhi, or afama afam,' quoted by Yaska, and incorporated into his Astadayayi by Panini, is supposed to have been taken from some older systems of grammar Moreover. Yaska's fourfold classification of Padue as noun, vorb, preposition and particle, also seems to be a reproduction from a certain grammar which has not left uny trace behind. The use of such technical terms as enforce etc., does not really indicate originality on the part of Yaska, but what is plausible is that they were undoubtedly borrowed from some earlier systems of grammar no longer extant. The 1088 sustained by grammatical literature is enormous, we find numerous references to several grammanana both in Yaska's Nirukia and Panina s Astādhyāyi, but it is regrettable that very little of their works has come down to us. Just as

<sup>•</sup> व वर्षाचीति नावर्षे वैवाकरणान् वैदे - Battitia, p. 99.

Php., I, iv, 109.

among the hage Nirukta literature, the work of Yaaka only is available in a complete form, even so it is the Astadhyayi of Panini alone that has fortunately survived the numerous systems of grammar, such as those of Sakelya, Sakajayana, Gargya, Galava, Senaka, Sphojayana, Bharaava, a, Apisali, Kasakitsan, Vyadi, and Vajapyayana.

The identity of the first grammarian is also a difficult point of enquiry in the history of grammatica, speculations. Having discussed the orcumstances that paved the path for the evolution of such a scientific branch of study as grammar, we now turn our attention, though without any avail, to the question of determining the first seather of a system of grammar peculiarities of language, specially when the older forms became obsolete and were consequently replaced by new words of spontaneous growth, provided the basis upon which was built the scientific structure of grammar. There are certain fixed laws underlying the use of words : they are more or less natural and simple. But the real difficulty comes when we proceed to datermine that clever being who first assumilated such principles and developed them into a system of grammar The Taittiriya Sambită contains a parration according to which Indra may be styled the first grammarian. In an

<sup>े</sup> बार्ने परण्यभाकताकरण देश पद्मश्रद्धतीयां हो वार्च बाकुर्कितिः । दानिन्द्री बच्चतीरक्कम् भाकपीकणादिर्द आहता समुचते।—Tak Sala. VI. 4.7

age when speech was undivided unto its component elements, it was Indra who is said to have divided speech, and thenceforward it is known as arran tile or analysed apoech yew, though apparently incredulous, is strengthened by the evidence of the Mahabhasya where a tradition is recorded to the effect that indra made a thorough study of words under the tatorship of Brhaspati-the divine teacher Parther the pame of Indra may be traced in the list of eight Saldikes or grammarians. But we do not know whether It would be a trusm or a positive inistance to ascribe the authorship of the so-called Aindra grammar to Indra as a divine personage. There is bowever, no wonder that the conception of a grammar had first originated with a respectable divine being, because Papini is also as d to have received the first 14 Sutrest from the lord Siva and these rates are consequently known as " Maheirera Sülra." Nand.keivara in his Kasika has shown how on the pretext of beating dram the lord Siva revealed the fundamenter principles of grammar Similarly, Sarvayarman, the author of the Katantra Sutras. is so d to have received the nucleus of his grammar from Kartt. keya and hence the system

<sup>ि</sup>द्यं कि श्रुवती अकर्कातांकालक जान वर्षेत्रका विकासी समेदानी सम्बद्धीयांका क्षेत्रका नार्मा समाहि — Mahahahahaya, १०००, १,०० क

वस्तावस्त्री न्द्रवाकराको नदद इस्त वस्त्रवाधाः । प्रकृतकालः स्वकादिन्द्रस्थितिकारं क्रिन्त्वकान् ।

Whatever value we may attach to these narratives and traditions, there is every reason to suppose that long before the grammarians of the Alexandrino period, the Hindu teachers had developed different schools of grammar and succeeded in giving them a highly scientific character

Hefore concluding this topic we need only make a passing reference to what has been said by Bhartrueri in regard to the origin and importance of grammar Following in the wake of Patanjan, the author of the Vakyapadiya? describes grammar as the foremost of al. Vedanges and as a direct aux. mry to the Vente studies, supporting as it does the correctness of the Vedic forms. He is loud in ealogising the importance of grammur, for he boidly asserts that it is impossible to comprehend the meaning of words without an adequate knowledge of grammar. He maintains grammar to be the most sacred of all branches of learning and calls it "Adamidya" and sometimes "Ajikbhā rayapaddhati" As an exponent of the doctrine of 'Sphota,' Bharttham looks upon grammar from a different standpoint, raising grammar to the dignity of Agama and Smrts, for he is

VWyapadya, I, Rev. 11,

<sup>े</sup> स्वयंक सुधारतीर् भूतः चैन स्ट्राननः विकेश विकितः पूर्णे अवार पृति संधते ।

<sup>े</sup> भागत वास्त्रकाम नगराणुक्तां तथः । स्वत्तं सन्दर्शनाः वाकृतांस्त्रक् सुनाः ।

even prepared to maintain that the study of grammar ultimatery leads to salvation. Vyākarana-Smrti, he holds, is a set of rules that helps the comprehension of correct words, it seems to be almost without beginning a form, because such a process as followed by grammar appears to have been current from time immemorial.

In my 'Linguistic Speculations of the Hindus' I tried to show on the basis of some passages from the Rg Veda and Brahmanas that speculations on language and grammar had their origin in India in a very remote age. The Samhità literature represents, of course, the crude beginning of grammatical speculations, and there is consequently absence of systematication and claporation. It is interesting to see that the scientific accuracy of these speculations is almost unquestionshie. The earliest reference to grammatical speculations, we may venture to add on the authority of Paishiah and Sayana, is to be found in the Remark 1981, etc., which

<sup>&</sup>quot;लक्षा वर्षीतः व्यवस्थां शासि व्यवस्थान्त्रो" —VAkyapadiya I Kör 18 "लक्षुरस्थान्त्रेस" २००१ स्थानस्थानस्य वर्षे वर्षात्रमञ्जति — Takyapadiya, I, Kör 14 & 28.

<sup>• &#</sup>x27;'ब्रह्मदिश्यादे विका प्रमुखनगरम् च तिः" । -- श्राहेप्रकृतिका वार्ति व्यक्तिका स्वाध्यक्षम् । श्रीकः 20 वर्ति स्वाध्यक्षम् वार्ति व्यक्तिका स्वाध्यक्षम् । स्वाध्यक्षम् विकी अध्यक्षमानुस्थनम् । श्रीकृतकार्वितः, 1, श्रीकः ।

<sup>े</sup> बालादि शान करोड्स फटा में और बाक्काची करा विभागति स्वती रोहदीति नहीं देंगी कर्नी वाशिक केंद्र Veta, 4, 69, 5

admits of doubte interpretations-sacr ficial and grammatical. The bull spoken of here represents the science of grammar and is said to be a nivine being characterised by sound. Its four horns stand for four component parts of speech जामाच्यातीयसर्गformer, three feet for three tenses (present, past and future) and two heads and seven hands symbolise respectively two kin's of Podas gues and form ) or fine and orders and seven caseendings. Another Rk, as we have already pointed out, speaks of four different forms of speech (Para Patyanti, Madhyama and Vackbari) and lays down that it is the fourth form of speech that is current among men. The arcumt term denoting a grammarian secons to have been "बाग्दोंगिषित् ' menning 'one who knows the connection of seeds, ors., combination of stems and suffixes ' and it is emphatically stated in a Rk that Vik or speech rereals berself ontirely to such 'analysers of speech' While commenttog on the Ri पहेनाति व्यव.' etc Patanjali explains the expression समित्रात: as an altumon to grammatical case-endings which are seven in number. There are many passages in the Samhitas which have thus either direct or matreet bearing upon grammar a fact which

Bharotham seen speaks of Selide or more property Sabda-Brokman, as a Bali representating the Suprema Deity. "mignigungent ka nyasiand<sup>37</sup>---Yikyspadiya, I 121

व्यक्षकी कार्याक्रियसा प्रदानि साथि विद्योग्यक वै स्थितिकः

 <sup>&</sup>quot;क्लोलचे तन्त्रं किश्रम कारोप पण कारको सुनासाः"---विष्ट Vedu, X 17. 4.

<sup>.</sup> Bg Yede VIII. 69- 12-

proves beyond doubt that Indian speculations on grammar are demdedly the oldest of their kinds. In the Tair Samhita, as we have already shown, Pak is said to have been originally undivided into parts, and that it was Indra who analysed speech in response to an appeal made by gods.

Then, we tuen to the Brahmana aterature. Here we find the real beginning of grammar The etymological explanations of words, auca es, यदगंदीत लद्दश्य ब्द्रश्य and so on, showing us at once the derivative meanings as well as the method of sparysing words into their parts, bring us face to face with grammar in its growth. The Natruktan etymologists adopted this method of explaining words and have quoted largely from the Brahmanas. The term Pudkarana. meaning as it does the "solence which distalves words into e,ements' ,stems and saffixes) and thoreby brings out their exact meanings, is in itsuf an indication that grammar and etymology are intimately connected with each other It is obviously for their mutual dependence that Yaska has expressly stated that the science of stymology (Nirukta), though it has its independent observer as well, may be viewed as a complement to grammar. The difference between the Sainhitas and the Rrahmanas is not, far from speaking of their subject-matter, one of melodious poetry and monitonous prose, but a careful study will reveal that there is district

d fference of language too. In the transitional period of this , terary activity we find, as we have already shown, that the older Vedic forms have almost disappeared and new words and expressions with greater tendency towards classical forms were coming into existence. That the Brahmana literature made some progress to grammat cal speculations is quite evident from the fact that there occur here and there such grammatical terms as Vacana (number), Viblakts (case andings), Dhate (root) and so on Of the Brahmanas the Gopatha deserves apecial mertion, since it contains in a passage ' simost all the popular technical terms of Sanskrit grammer to its commercion of different branches of learning the Chaudogya Upanisac, makes montion of such a branch of study as **\$274] \$3**, which is explained by Sankara as referring to the science of grammar. The epithet "the Veda of the Vedas," as applied to grammar, serves to indicate the incosponsable character of grammar for an understanding of the Vedic texts. That is why grammar is compared to the face of the Vedas Patanjali also observes that grammar is preeminently the greatest of all Vedtague

Even in so remote a period as that of the Brahmanas necessity was already felt to devise

कोजार्यपृत्यात्यः । यो अन्तः र का कलकः र वा कर्माः । विषे शांतियत्विकार विकास कि सामान्यत्यः विषे विकास । विषे सम्बन्धः मान्यितिकारः

practical means for the preservation of the o der texts and the natural outcome was the evolution of the Vedangas Of these Vedangas, 8 kta and Numbla are more or less related to The Sikene or treatises phonetics deal with letters YOWALS and. consonants), accents (t dalla, Anudatta and Sourtia), different organs of pronunciation. Saudh or suphonic combination and so on Wa do not, however, fail to see that the " Sergar," though their main importance nes in the correct recitation of the Vedic hymna, dea, with the phonologica, side of grammar. That grammar has connection with accents is clearly shown by the fact that the so canod Sandans, so far as the Sambuss are concerned, had to be determined by different modulations of accoust Here again we first meet with " Sandhi," rea the combination of letters with one another in accordance with certain exphonic principles. The arrangement of words, as shown in the "Padapātha ", serves to evince an attempt not only at disjoining the so-called " Sandhis" but clearly indicates how the grammatical method of analysis had atready been in operation. Early treatises on phonetics are almost arrecovers by cost The Pada-patho texts which are popularly attributed to Sakalya only seem to have been well preserved.

Early Sauskrit literature had to suffer enormous loss, and nowhere such loss is more remarkable as in the case of the Pratisakhyas and the

Niruktae We have got no oldest specimen of these classes of interature undicating the instorious and continuous development of so anmost but extensive a literature; and what have practicarly survived seem to have a comparatively modern origin. The Pratisakhyas even in their present forms, are sufficient evidence that the study of grammar as a science, had already been taken up with all eargestness. "If the nature and contents of our existing Pratisakhva literature," says Dr. Belvalkar, "can safely be made the bears of any inference, we may suppage that these earlier treatmes (1) classified the Vedto texts into the four forms of speech known to Yaska (2) framed and careful y defined some of the primitive Samifus or technical terms; and (3) possibly also made some more or less crude attempts to reduce the words to their elements and explain the mode of their grain matical formation "

We have already referred to the fact that Yaska, who flourished at a date not later than 700 B. U. had a good many predecessors—both e yinologists and grammarians, and his work is not the first of its kind. The list of etymologists and grammarians, as mentioned by Yoska, gives uninistakable proof that Yaska had already found in existence different schools of the Nirukta and grammar. We are naturally meimed to think that the speculations on grammar which had had their crude beginning in the Brahmana literature had gradually obtained

wider scope and scientific character and finally developed into regular systems long before Yaska. That plagramsm as a h erary theft was unknown in ancient India is borns testimony to by the fact that a teacher, whenever he happened to cite anything in support of his particular view, either from his prodecessors or contemporary authors, was not at all slow to acknowledge his indebtedness to them by mentioning their names, practice has been of considerable help to us, as it enables us to trace the names of those teachers whose names, like their works, would have been otherwise undiscoverable. In the Pratisakhyas mention is made of a good many teachers some of whom were undoubtedly grammarians. In the Taithriya, for instance, are mentioned some twenty teachers, but we fail to trace there the name of any reputed grammarian. Among the host of teachers mentioned by Yaska, there are four, namely, Sakatayana, Gargya, Galava, and Sakalya who are credited with having founded their respective schools of grammar and thou works seem to have been existing even in the days of Pānini. Yāska has recorded a controversy which had ensued between Sakatāyana on the one hand and Gargya and the grammarians on the other, with regard to the reducability of words to roots. Saketāyans seems to have been one of the oldest grammarians, and some of his views (as his work is no longer available) might

be collected from the works of later nathors. Mention is made of Sakatayana in the Atharva-Pratisakhya in connection with combination, division, and disjunction of words. Yaska has thrice referred to Sakatayana and has probably given his doctrines verbatim thus: (1, 'An words are derivable from roots' (2) 'Prepositions have no significance by thomselves apart from hours and verbs to which they are prefixed'; (3, his fanciful derivation of the word "Salya" from two different roots (44, 49)

Though our knowledge of ancient grammarians is nothing but scanty and meagre at in admitted without contention that speculations on grammar had already taken a definite form long before the Christian era. The few observations, as mentioned above, will serve to show the extent of scientifi caccuracy exhibited by the Indian grammarians. Yaska had undoubtedly many treatises on grammar and etymology before him and he made ample use of them. The theory enunciated by Sakatayana as to the reducibility of all words to roots was accepted by Yaska with all earnestness, he followed it as a basic principle in al. hastymological explanations. He class, fled speech into four forms, namely, noun, verb, preposition, and indecipable, giving their exact aumficance. This four-fold classification of words seems to have been taken by Yaska from some earlier works on grammar. He not only distinguishes nouns from verbs with grammatical terminations (sup, (in) but seems to have known even the formation of verbal nouns (k.dania) In his discourse as to the priority of combination (Sambita), he has given a definition of Sandhi 'un nime's; after which was probably incorporated into his Astadhyay, by Papint in a later period. The two were marked forms of the language, namely, Chandas and Bhāsā (current speech) were known to him, as he has sometimes derived Vegic words from 'lankika' (spoken tongue) roots and cice versa. He has also taken notice of distectical varieties of Sanskrit as they existed in different parts of India, where Sanskrit had been then a spoken language.

Among the ancient grammarians, \ yad and Vajapydyana appear to be somewhat prominent, apecia y as the exponents of two popular doctrines of grammar.

Vysion and Vajapyayana are said to have been reputed grammanans. The former is well-known as the author of a luge work on grammar called 'Samgraba,' Pataujad has referred to this work, as an authoritative one, while discussing the eternalisy of Sabda. Hention is again made of Vysidi in the Fartiska as one holding 'substance' (\$40) as the meaning of an words. This is, in short, what we know about Vysidi. The name of Vajapyayana also occurs in the Vartiska. In conjunction with the Mimāṃsaka point of view, Vājapyāyana holds that all words are expressive of 'class' (winta).

## 28 PHILOSOPHY OF SANSLEIT GRAMMAR

Next we pass on to Pagint, the popular author of the Asladhyayi As the founder of a scientific system of grammar which has survived the destroying hands of time, Papini is regarded as the highest authority on grammar Pagini is mentioned as one of the reputed eight grammariane. His work is often alluded to as a great system वर्गानगीर्थ समाभाव प्रदेशापुरुषानुष्य । and sometimes as " Vyukarene Smrts " ! He was not a propeer in his attempt, but had the advantage of consulting many earlier treatises on grammar before he could develop such a system which bears the stamp of scientific perfection in so remarkable a way. With him closes a period of Sangkett Literature which represents the beginning of the classical period. His aphorisms have a history behind them and presumpose a vast literature. Prof. Goldstücker in his 'Panini His Piace in Sanskrit Literature' has dealt with the question of pre-Paninian literature and has discussed at length Panini's scope of knowledge, but my views differ from those of the learned professor in some points, The object kept in view in writing these pages is to show in broad outlines the philosophy of Sanskrit grammar and not to attempt a historical study of grammatical literature. Prof Belvalkar's learned work 'Systems of

Seatrad pilet.

<sup>\*</sup> Partitore-Upapurapa.

<sup>&</sup>lt;sup>3</sup> " सःपुळ्याःननिकसः केता आक्रप्रस्कृतिः । Ykkyapadiya and सन्दर्भ सर् दिनीयाळश्येष प्रतिकेतः कृतिः ।

Orammar, however, gives a historical survey of different systems of Sauskers grammar, and is a valuable contribution to our knowledge.

Though Parmi had many predecessors in the same line, it is his "Astadhyayt" alone that has survived as a great andmark in the domain of Sanskrit literature. To a student of ancient Indum history, Panin's "Astadhyayi" has got its historical importance too. Thus, judged from both grammatical and historical standpoints. Panini's work is a very valuable record of Indian on ture. Hany other works on grammar following in the wake of pre-Paninian and Paninian schools came into existence and gave rise to a vast literature which is almost without a paramet. The system of grammar founded by Papini was stanced with uncommon zes., as a Vedanga, nv so reputed scholars as Katyayana and Pathajali Attempts were also made from time to time to elaborate and supplement it is such a way as to make it a complete whole. Katyayana to whom is attributed the authorship. of the "Farificas" tried his best to supplement the work of Panini, having paid keen attention to the new stock of forms that gradually obtained currency in the course of linguistic development. Then came Patangali with his wonderful genius and unparalieled soud tion and wrote his famous commentary the 'Mahahhasya,' which is still regarded as the highest authority on all problems of grammar He may be said to have changed the angle of vision. He proceeded on a new line with the consequence that grammar received a far more scientific treatment in his hands and ultimately came to be regarded as a particular system of philosophy lie approached grammar from a logical standpoint always trying to find out the principles underlying the aphorisms of Pānini and Kātyūyana. There is indication in the first 'Ahnika' of the Mahahhasya that grammar was not only a heterogeneous combination of Sūtras with Patsöjali, but it was treated by him as a regular science.

Though virtual y a commentary, the Mahaahāsya has its originality both in method and exposition at brings the system of Panini to perfection and provides a reat field of study. Panini, Katyayana and Patan, ali are popular y known as the " Triad of grammarians " and the system se "Trimum Fyākarana" (南東何 स्थाकरचन् । Next came Bhartcham, the author of the "Vakyapadiya," who seems to have made a masterly study of the " Mahabhaya ' which fitted him to write his famous work dealing mainly with the philosophical aspects of grammar. It was, therefore, finally in the hands of Bhartchart that the phil sophical character of grammar became more and more conspicuous and grammar was ultimately established as a distinct system of philosophy

To give a consistent history of grammatical speculations and the huge literature that evolved

out of them lies almost beyond the compass of this work. What we have tried to show in the foregoing pages is to point out that the speculations on grammar which had had their crucu beginning in the Brahmanas and subsequent literature had to pass through different stages of perfection before they could develop into regular systems in the hands of Sākatāyana, Sākalya, and others.

The indispensable character of grammar for auderstanding the Vedic texts was a matter of so great concern that grammar came to be regard. ed as the greatest of all I eddingar. The importance of grammar hea in the fact that wishout a thorough knowledge of grammar one cannot distinguish correct words from ancorrect ones (as there is no difference of meanings) and consequently fails to attain that religious feligity. which is only attainable by the are of correct words. The study of grammer enables one, on the other hand, to discriminate the correct words as opposed to the so-called " Apabhrayuta. ' Bhartrham cails grammer " Sairts " which has for its subject the knowledge of correct words, One may argue that the knowledge of correct words may be obtained from popular or current usage and consequently grammar does not serve any useful purpose. Bhartrham i meets this

शासमञास्त्रियस सेवा सामारककृतिः । विकासित विकासितं सृदिः सिरम्बन्स् :—∀स्रोप्रकृतिकृतः, 2, 140.

क्षणास्त्रीय अवदानो वाकि जाकरकाहते (—1), 1, 18.

argument by holding that grammar derives its importance from the fact that it lays down principles covering almost the entire field of correct words and has thus become a practical standard for distinguishing the correct words entrent among the "Siefas" from corrupt forms. For the recognition of current words, we should take recourse to certain principles to avoid unwarrented uses, grammar is identified with such principles made on the authority of the Vedas, conforming to the current ases and handed down to us through generations of teachers. " Vyākaraņa-Smrli", as Bhartphari often applies this epithel lo grammar, is current from time immemorial and does not appear to have suffered any breach of continuity in the course of its development. The author of the Vakyapadiya is not content with this statement only but goes further and maintains that the study of grammar leads ultimately to salvation. How final emancapation is obtained from a study of correct words will be understood only if we, ake the ancient seers, try to find out the mystical aspect of sound and look upon words as an emblem or symbol of All-pervading God The origin of the doctrine of 'world-producing Logos or negation; may be treeed to an attempt to discover the divine element in words. Punyaraja quotes a verse which states that

सन्दरस्यसम्बद्धेन बाह्यकालां विधित्तविश्वः ।
 विश्वः व <sup>१</sup> विद्यालकां विभिन्न स्वाप्तति । VALYA., I 14.

<sup>\*</sup> Väkjagadiya, I, p. 8.

water is the most sacred thing in the earth, the Vedic manifest are more sacred than water, but grammar is even superior in sanctity to the Vedus. The references given above are intended to show the respect that was accorded to grammar in those days.

## CHAPTER II

# ANUBANDRA AND CATEGORY

Grammar-Name and definitions—The Philomphy of Sandrit. Grammar-Assistant-Categorius of Grammar.

The earliest name whereby the science of grammar was designated is possibly deput de: the Veda of the Vedas, as a to be found in the long list of Sastras enumerated in the Upanisacs. The popular term 'Vyakarana' appears to be an old one, it points at once to the analytical process ( seats ) by which words are dissolved into bases and suffice. expression like within any meaning "divided speech' is also to be met with in the Vente pterature Both the terms wrater and Supercur occur in the Nirukta. Grainmar is also called usure, and the grammarians are popularly known as sufficien and sometimes as ' बागयोग[बन्,' : e , one who knows the combination of speech. Patanjali has used the expression 'शक्तान्यासन' instead of बाधारच at the very beginping of his work, his object obviously being to point out that the first and foremost function of grammar is to show how by their conformity to the rates of grammar correct words are disinguished from incorrect ones. He derives the term बावरच as 'बाफ़ियको खत्थाकको ग्रव्हा धनिनैति-सावर्यम्' and speaks of both words and rules as

what constitute grammar that supports he entrectness of Sanskrit words ( सम्प्रसम्बंध आकर्षण ) He boks further that the knowledge of words does not really follow from the rules alone. but from a clear interpretation of those rules chowing both examples and counter-examples Of the six Anges, Patadjan maintains, grammar is decidedly the greatest, as it directly belos the study of the Vedas. Durga holds that grammer consists of rules and primarily deals with the physical structure of words, whereas the science of etyinology lays graster stress on the psychological napect is significance. Grammar seems to have attained to scriptural authority, for Bhartchan and others are often found to meribe such epithets to grummar, as व्याकरवकाति and व्याकश्वागम There is a special section on grammar in the Purva-Mimainsa system where grammar has been referred to an a branch of Smile having bearing upon Dharma The way in which grammar comes in close touch with Dharma may be sheup by the fact that grammar, as a science, dean with the correct forms of words, the propor knowledge of which is necessary for the attainment of religious merits. Though the correct Sansarit forms, says Patanjali, as well as the corrupt words are equally expressive of sense, it is only the ase of correct ones that is attended with rangious feacity. Moreover, grammar is the only instrument whereby correct words are distinguished from corrupt forms, and the

meanings of words are ascertained. The unportance and usefulness of glammar for a thorough knowledge of the Veder less cannot, therefore, be over less made.

It will be a mostage to suppose that Sanskrit grammar, as achied above, is nothing but a number of rules that attempt to explain the formation and analysis of words in a manner that has nothing to do with princip as as such Words are so numerous and so diversified in forms, that the gran marians had had to face a great difficulty in making a thorough study of works. Scho are of the regulation of Patafijali and Durge failed to take notice of the entre tie tof works ! which, as we find is always being entarged with the advancement of knowledge. But credit to the vigorous attempts of the Indian grammarians who succeeded conspic totaly an their study of words and placed the grammatical specy intions on a purely scientific basis.

It is really striking to see how the grain mar and could systematise their studies of words in spite of such varieties of forms. Great as the task was, the grainmarians proved equal, as they adopted the scientific method and framed the rules on the principle of generalisation and particularisation, taking notice of an possible forms. Still greater was the difficulty in determining the radical and

<sup>ै</sup> **वर्ष व** अभ्यक्षत्रम् कृष्टाचेन्यपिकानुस्ति । देन अव्यक्तानि पूर्व विक्रमुक्तं वर्षमुक्तमः

inflex onal elements in words. Analysers of speech as they were, the grammarians had to reach the last stage of linguistic analysis, and this, ns we know, was practicable by the application of the principle of wavefries or the method of agreement and difference. The conclusion to which we are naturally led is that Sanskrit grammar was not busy with recisted words but was based on principles. An attempt may he made here to show that the study of grammar is nor a mechanical way of mastering the conjugation and decleasion of certain forms and that grammar does not give a cumbrous process of fauciful derivations. Grammar, like all phicosophical systems, has its own categories and logic and is ultimately based on the principles that are strictly philosophical. The study of grammar on a phy osophical line received its inception at the hands of Patangal who, in his ma jorsts commentary known as the Mahabhasya, has deart with the grammatical problems from a different standpoint and has practically given them a philosophical character. The work of Panint has been treated by Madhavilosryya as a system of philosophy. Grammar was no longer tooked upon as an artifice but as embodying the principles of spontaneous growth Bhartrham seems to have made a careful study of the Mahabhasya, this had not only widened his scope of knowledge but befitted him to

explain the prine ples of grammar from a purely philosophical stand point. With him grammar was a regular system of philosophy and he treated it as such What Pata jali and Bhartrham have done for grammar is really wonderful, they would always deserve our admiration as the founder of an interesting branch of study as the 'Philosophy of grammar' Their conspicuous contribution towards the building up of this new school of thought is none the less important and valuable than what flate and Aristotle have actually done for philosophy proper. Thanks to the labours of these grammarians, we can boast of this peculiar system of philosophy to the rest of the world.

Laving taken a brief survey about the origin of grammatical speculations and the subsequent periods to which those speculations had been systematised by the ancient grammanana in a scientific way, we now proceed to shew, following the line of thought of Patadjan and Bhartmari, that Sanskrit grammar may be studied as a regular system of philosophy There was a time when the authoritativeness of grammar reached such a height as to deserve such epithets as wing and wfa, and the author of the 'Sarvadarsanasamgraha found in the Paniniyan system of grammar certain characteristics which induced him to treat it, as if it were a regular system of philosophy. Now, as a system of philosophy,

grammar must have its Anabandhos, cate gories and principles Grammar, to begin with, is mainly connected with Sabitas and their corresponding significance, and 18, therefore, popularly called Sabda-kommi-The relation, again, in which words stand to the world of objects is one of Facya-Facaka (connoter and connoted), and there are as many words on there are objects to be named Thus, we see that the scope of proper covers almost the entire sphere of thought. It is said that the entire world of objects resides in words in a subtle form and the so-called Faces and Ficake are not really different but essentially one and the same thing Further, no cognition' whatsoever is ever possible without the use of words, and the knowledge of all descriptions seems to be bound up with words

Every system of Hadu philosophy has its own Anabandhas. Grammar, when viewed as a system of thought, may be shown to have its particular Annbandhas. (1) Grainmar has Sabda as its subject. (2) the relation of grammar with Sabda is that the former analyses Sabda into stems and suffices ( unfo and uwa), and thus he ps the understanding of the significance

अभोचे गृतिसा प्रतिस्थितसम्ब विकासी (- Vikyspectys 1 क्र0 and व्यक्तिहासिक शाम समेक्ष्येत सामने 🚗

हाचारीक प्रवादिक कीमनाथा धनवते —स्टिंड्ड्डिड्ड 🗓 5.

<sup>200</sup> प्रदेशकांत्रका शर्म कामेत सुरमनमन् अदि मन्द्रमार्व मोतियासंसार्व or glock p—Kärjeldarie, L. d.

While explaining the expression ইতানা ইত, as an epithet of grammar, Sankara states that grammar by division of words enables us to comprebend the meanings thereof As regards the Prayogana or object, it is definitely stated by the expression murranted, that is, the first and foremost object of grammar is to formulate such principles as would serve to distinguish correct forms from incorrect (which ones. Kaiyata rightly observes that by the expression westquiren, the author of the Mahabhasya sets forth the immediate object of grammar and the statement रजीवायसववर्षद्वा; व्योजनम् erumerates only the indirect purposes that are served by the study of grammar. na Adhabiri is concerned, it is sufficient to say that one desirous of having the knowledge of correct words is alone competent to take up the study of grammar. It is known to all students of Hindu philosophy that the Indian teachers have, es a rule, discussed the question of Anabandhas in the very beginning of their discourses, with the obvious object of inducing people to those studies. There are reasons to believe that this was followed as a traditional practice, because Yaska too in his Nirukia dia not lad to treat of such Ansbandhos.

Having dealt with the Auchondhas of grainmar, Pataujali has drawn our attention to the fact that the statement of objects (Prayogano) is of no use, as both the Vedas and grammar are required to be studied without having any

definite object in view. The question of Prayojana may arise with regard to other branches of studies apart from the Vedas. because it is definitely enjoined that the unconditional duty on the part of a Brahmin in to make a study of the Vedas with the six popular Angus (grammar, etymology, etc.) and acquee a thorough knowledge them. He gives us a glimpse of the timehonoured custom regarding the ancient method of teaching in India, The Brahmins' are will to have devoted themselves in ancient tunes to the study of grammar just after their Upanayana ceremony was over and they were allowed to study the Vedas only on their attaining a sufficient knowledge of grammar, But time has much changed. People now take up the study of the Vedas first, as their shorter span of existence does not allow them to master grammar before attempting such a vast field of study Further, they exenot practically afford to devote the greater portion of their life exclusivery to the acquisition of proficiency in grammar sauce they like to turn out teachers. capab a of speaking Sanskrit, in course of a short duration. This is why they take to the study of the Vecas just in the beganning of their

विद्यतिदिश्वनिवर्धे एवं प्रवीचन्द्रणान्दानं म न् वेटविषये

<sup>-</sup> Blaty : Pradipodyota.

पुरावाकं वत्त्वाकीत् संकारोक्तवाकं अत्वावद् श्रावदं वार्थवित तिव्यवत्त्रत्व्यावद्यकृत्यावद्यावदेशों विदेशदः वक्षा व्यक्तिकते, रुक्तते य वेद् विद्यविक सरिता वक्षाये भ्रमति ।—Mahabosaya, Vol. I p ?

academic career. Grammar is called Uttera Viayā which is expable of being understood to a considerable extent by intelligent students, engaged in the serious study of the Vedas. Want Patanjali has observed here is also app teable to much recent times. The presentday scholars are more or less actuated by the Gestre of securing recognition as Pandils in as short a time as possible. With this object in view, they engage themselves to the study of many Sastras, though superficially, before they have obtained sufficient proficiency in grammar to qualify them to take un other brunches of stary. The statement of Prayagena has indeed some other reasons. Patanjali has anticipated an objection that might be raised against the so-carled necessity of making a study of grammar. We know that words-both Vedio and Laukska

form the subject of grammar. The study of grammar as a science, some may argue, is of no importance, because the Vedic words might be learnt from the Vedias and the correctness of Lankies or correct words from popular usages. The study of grammar, if pursued for the knowledge of words, is, therefore, nothing but usoless. Now it is simply to do away with such unreasonable arguments that Pāṇine wrote his famous Astadhyāyi clearly showing the

देर'ते देविका: कर' विद्यं वीकाय कैंकिका । इक्कान्यक्षं काक्रदर्शलित तेल वर्षे विवरिषक्षविक्षी:धंदवः सुदेह सूमा वाचामे इट सरक्षरचावछे—इसासि इबोक्सनवावदे वारवरक्षः ।—Makhakaya, देवी I. p. 5.

chjects for which grammar should be studied. The enunciation of Prayojana—noth direct and indirect—is, therefore, necessary to show that the study of grammar is indispensable for the knowledge of the Vedic texts and the accurate discrimination of correct Sanskrit words

The eterps ity of \$1.6da, as supported by the grammarians, furnishes another objection as to the usefulness of grammar. As a matter of fact, if words are held to be eterna, the science of grammar, which teaches the formation and analysis of words, should necessarily become use ses.1 The author of the \artaka meets this position by holding that the principles laid down in grammar serve to put a stop to certain undenrah e consequences. One may, for instance, be led to think that the root were always retains the form may in all decienations (secording to the wording of the Dhatmpatha . but grammar in such a cure brings forward certain restriction, oir, grammar teaches that the root my changes to mary; gets Vyddki), when it is followed by suffixes other than ket.

By categories of Sanskrit grammar, we mean precisely the fundamental concepts of grammar Sabdo is pre-eminently the basis on which rests the entire structure of grammatical science.

कदि तदि निकाः बच्चाः विकर्ते अध्यक्षः

<sup>🌯</sup> विजये शासांगति वेदियतेयानःत विवास् ।

Par., 10, under the rule, Pag. 1 1 1 \* समाचित्र किस्पित किस्पित । क्षेत्रिशित्रश्च कर्माव्य क्षित्रसक्तं सार्थि सापु-रेक्टीकि :—3868.

As Sabilit is incimately recalled to thoughts logic, the and extent of rabile sastra uninensely wide. The Neemts to be gories of grammur, looked at from a wider point of view, comprehend armost all those that are enumerated by the Vausesikas Moution is here made, among others, of the following grammatical concepts -( ) Genus and individual (ज्ञानिकांक), (?) Co-taberance (साधानाधिकरका), traju (macparable control on), (3) Hete and Karaya, (4) Quality (夏雪), Sanstance (夏雪), Relation gonzy), Parts and the whole ( wage and wood ), Prakets and Likets, and Efficiency The melioner of Sakes in the grammatical integories marks, however, a departure from the Nyava-Varsacka stand-points

First, both class and radividual are taken by the grammarians as the significance of all words. There is, as we know, a great controversy as to whether words denote a class or an individual The two well-known grammarians Vājapyāyāna and Vyadi held opposite views with regard to this problem, the former, tike the Mimanasanas, was ap exponent of the Class theory, while the latter advocated the Individualistic theory. We have essewhere pointed out that the Naiyayikas seem to have brought about a reconcaliation between these contradictory views by holding that it is neither class nor individual alone that is usually denoted by words, but an individual qualified by the case ( जासर्विकक्यों ) is the meaning of al. words. As to the view of the grammarians,

Patanga, is of opinion that both class and inclividual are taken to be the sense of words. He particularly observes that Paper, had the same view before him while framing the rules of grammar

It is not only in the Nyaya system of philosophy that we frequently meet with such terms as ensimilarity or co-inherence and with or cause, but grammar also has there concepts and their proper expositions. The term ensimilarity means "the state of being substratum of two qualities." The class of compound above has Karmadharaya is tased upon the conception of such co-inherence. In an instance like windingung, both bluences and "the state of being lotus" inhere in a common substratum, i.e., lotus.

There is an emborate treatment of noth Heta and Kar and in Sanskrit grammar. The very conception of Karaka is intimately related to that of cause ( factorized unitary). By Heta is meant the material cause. In the grammatical conception of Hela, we should remember, there is no room for action. Karasa or instrument, defined as a 'cause associated with action' (unitarial unit unitary) is intimately related to action. There is however, no essential difference between Heta and Karasa, it is only the association with action that makes the difference.

The question of quality comes invariably in connection with the consideration of Viscona

<sup>·</sup> इत्यादिर्श्वकारी वेतः बारावं दिवस्वविकतः :- Vikyapadiya.

Vyaß, ana, Itararyörurinka and Dharma are generally the terms whereho The grammatical conception denoted game or quality is almost the as we fird in the Nyava-Vardesika systems. Patalijali seems to have only reproduced a Sutra of the Nyaya philosophy while he enumerates grow as sound, touch, form, smell and taste Inder the rule 4 1.44. Pathojah has made an attempt to give a clear definition of gang. Guna, he holds,' is what inheres in substance. sometimes liable to destruction, found in different classes, not produced by action and essentially different from substance Elsewhere, he explains group as what serves to distinguish an object from others (belonging to the same c.ass श्रेट्या गुपा: ) . as, for instance, the same entity as water is said to be either hot or cold. according to the difference of quality. Further, be continues that games are also found to be non-differentiating (warran)," as a map, say Dovadatta, retains the same name, no master whether he is a boy, young or old. The

हको विकामः वैतिहरूप्यानियु तक्षति । भाषासम्बद्धानसम्बद्धानसम्बद्धाः देव Aus स्वीतमानस्थानसम्बद्धाः स्थानस्थिति ।

- dinkabitätyn roder the rule, Phy. # 146. কাৰণ্য কৃষ্টিকালা ক্ৰমান্তী কুম: কুম: (

• 1 - Mehabhäsys ender ibe Vir विव्यक्तित् पृथ्य, Vol. I p. 41. प्रकोऽदशासीदवं गाम तक दूपनेदादमां गानिः धण्यद्धं श्रीतसम्। दिद्युपनिवि

सम्बन्धि नृगंद्वं नेदका क्लिट्या दति।

grammatical idea of Puterness (पत्रवानक्तिकार) as therefore, essentially the same as that of guna According to the grammarians, words like un, etc., are expressive of both the quality and the object qualified. Bhartzhari, while speaking of guns, gives much stress ! the differentiating character as well as dependent 1 nature of the **GHRG** dependent nature means that we cannot denouse of a guar or quality without considering at the same time a substance in which that particular quality might inhere ( इन्ह्यपार्त्तम् and निर्वालयय प्रधानगणसम्बद्धः ). Much has been said with regard to the object and quality in Sanskell grammar, apecially in the Mah, bhayya. According to Bhartrhari, genus, such as sper, is also included in the category of quality.

A substance is the substratum of qualities ( general game) Patalijali defines substance as what does not lose its essence even when different qualities come to innere in it. A fruit, for instance, remains the same, when in course of time its blueness gives way to reduces.

<sup>े</sup> सोसमिभिक्यो करात् कलागाः प्रदीवने । पुण्यं प्रतासकाशस्य शास्त्र सद्याकृत्य :--- Vidiy apadiya. 8. p. 345.

इन्यादतन्त्राच कृषांवान् । Echibic दिव्यक्षं भाव सुबंधं देवनवायन्

<sup>• ,</sup> यहा तृषाचरिष्यपि प्राकृतेपञ्च वार्त न निक्ष्यते हर् द्वमान ( Masibbleya under the role, श्रेड्, & 1, 118

Bhartrhar bolds substance to be eternal and en imerates soul, object, nature, body and the four elements as ayuonyms of divreys. We give below the sum and substance of what He araja has said in connection with Dracyo-Drovye, he maintains, is of two kinds '- franscendental and popular, it is the latter that are comprehended by Vyada when he save that s.. words signify substance. Brought up in an atmosphere of sacred traditions and religious oultare the Headu teachers are generally found to have approached all problems from a stan ! point that is more or less metaphysical. Thus, while speaking of so concrete a phenomenon as Dracyo, they have brought in the subtlequestion regarding the ultimate native of substance, as conceived by different philosophers. Dranya, looked at from the transcendental stand point, is the same as Soul. Those who support the nan-dustre view are of opinion that it is the a I perrading Soul alone that manifests shelf in manifold object and appears to be diversified in association with different qualities ( wurfu ). The Buddhist philosophers hold that an object ( wer ) having its own identity as its own mark ( singletin ) and capable of doing works is known as Dranya The followers of the dualistic view understand

<sup>े</sup> कस्पनकार्य तथ सर्वेशस बहुत्वते । इक्टिककाने वीद्वार्थं सेदालंक विश्ववित्तः ॥ शब्देशकान्यतीयः, ॥, р. 141

चाला कह कारावय करोर नामनिकारि प्रकासका क्यांगासाथ निमासित क्रिक्तिः — Vākyapadiya (द्वाकृत्युक्त्यु), 3, p. 65

<sup>ं</sup> इसे विशिषं पानमार्थियं व्यानकारियां च (— Codes the Maritis 3, p. 85

existence or nature by Diracya. According to the view of Carvaka, the four elements, name y, earth, water, light and air which, in their particular combination produce the body and sense-organs, are considered to be Dracyas.

Sambandho or relation is of various kinds --it may be one of Facya-I deaka, as exists between a word and its sense, or, one representing Phedaka-Bhedga, as is to be found between Prakets and Protyaga, and as cause and effect and so on. Words, and meanings are mutually both cause and effect, so far as the verbal knowleage is concurred. Having shown that the meanings of words are sother causs or individual (arfaor wifer or, an individual conditioned by the case. we now turn to the question as to how a particular word always seems to be associated with a particular sense. As this question has already open deart with, a few words are only needed to explain the relation that exists between words and their meanings. The reason as to why a particular word always implies a particular sensapoints to the existence of certain relation. whether conventional or fixed by nature, otherwise the work good might have agnified a pot and so on. The Mimamsakas and the grammarians held, as we know, this relation to be

<sup>।</sup> कृत्य कृत्यकार्थक स कि विभीवकार्य । Väkyapadiya, p 112

eternal, while the Naiyāvikas explained it sa fixed by God's will (4988). The question of Sambandha occupies a prominent place in Sanskrit grammer. In grammar \*\*\*mbandha is generally denoted by with which a technica y called Sega. Under the rule Pān 1,1 49, Patahjan says that the meanings of with are one hundred in number. One Sabda is said to be related to another when both of them have close affinity regarding their places of utterance. Besides this, words may have among themselves some such relations as proximity posteriority, etc. utawa, anxion.

Samaraya is inseparable connection is one in which a quality stands to the object. In cormany deligious a half—the relation of skin with the respect is one of Samaraya.

Acayare and Arayari or parts and the whole form another concept of grammar. The class of compound known as Ekadeit newire, the Parabhasis, such as, Ekadeiterketama anyarat, Arayaraprandabely manulayaprandabely manulayaprandabely manulayaprandabely and the parties of Adbikarana, as Aradeitha are instances that prove the grammatical conception of Arayara and Arayari Like the Naiyayikas, the grammarians co not take the whole to be a distinct energy from the parts of which it is composed, but consider it simply as an aggregate of parts.

च्यानस्य समुद्रानेप्रमानः (—्शा. ३., 1, १).

The grammarians have taken Prahele to be the fine element of words, it is either Numan or Dhilu. In instances, like Tüpnya da n and Kundalaya uncarpam, the grammarians take both post at 1 carring as modifications of wood and gold respectively. Thus, Prakels also means the original in relation to Tik is or modification. To the Samkhyates, Prakels is the primora of substance out of which the entire ansverse has evolved. Bhartchard has also started with the doctaine that the whole world may be viewed as only become or modification of Salda-Bruhman.

In consumering the fundamental concepts of grammar, we can logically put forward what Bhartrhari has said in connection with efficience (Soute) and its different manifestations. such as, space, agent, act on and time. The conception of efficiency comprehends in itself the idea of objects, we cannot, to be more clear. conceive of any efficiency without thinking of certain objects with which it is naturally associated. We can, for instance, hardly think of the power of burning unless we think of fire at the same time. Efficiency and the efficient object, therefore, seem to be practically inseparable. It was on the ground of such inseparable connection that the Naiyavikas did not include efficiency in their categories, as an entity distinct

<sup>্</sup> হাতিহুট ক্রোল্লেক্সক্তক্তিক। । বিশ্ বাংগণ ক্রিয় ভাষে বার্নি ক্রেমিছাবিক: ৮—১ ৯৮৮ ১ p. ১৫৮ ১ p. 157

from the object. The grammarians, however admit that efficiency, though parctically dependent on the object (dracyapa: algutra), bas goults independent character too. Though in aparably connected and entirely identical with objects, officiency has its own form (Saddhasnabhaea), since an o jects are found to exhibit some effic ency or energy, as we may call it, when they perform some actions. What is true is that such efficiency. is not a receiv implied by words which star by njects ratafinds has clearly shown that the thing and its quality or afficiency, though related theeparably, are different, as, for malance, a using the comparative and superintive forms, such as, awester and sweatest, we do not apply the degree of excellence to the thing Itself but to ts quality i.e. sweetness.

Both space and time are regarded as Drouga by the Nalyayaras, but the grammarana take them as efficiency inherent in objects. Space in volves the intions of timet, priority, posteriority and so forth. Generally, we have the idea of space when we say "This is prior to it," "This is posterior to it," "From this place onward, and so on. In instances like these we get the fifth case-endings denoting Aradia or Apakai. But when the relation between the whole and the parts is meant, we have \$astat, as in Parcan Kāyasya (the fore-part of the body). The Vaisesika system also mentions space as a

प्रत्यक स्वर्णको ईक्केट्रिकाओं — Väksapadıya, 5 p. 189.

Dravyo, and takes space as one eternal entity without division. The so-called divisions of space as north, west out, etc., are only conventional, they are usually determined by the motion of the sun (Addyagatya

Next we come to the second manifestation of efficiency, i.e., Sadhana or activity This Saabaaa' implies that energy or activity of a thing whereby actions are performed As an instrument of actions, this Sadhana is of great mapertance, so far as the grammatical conceptions of cases, such as Nominative Objective, Instrumental, etc., are The word Sadhane may concurred . taken as a synonym of Karaka, as both of them mp y an agent or instrument of action Patanja has identified Sadkana with the combrustion I positives (Grow cameddych Sadlerwant). What is true of a quality is that it always appears as a distinguishing mark of the thing wherein it inheres and this prexactly the case with efficiency also. Helaraja, therefore, is of opin on that the statement Sadkagan, 2 cos Drawjam of the author of the Mahabaaya may be expanded as implying the identity of Sadhana with efficiency It is by drawing an koutry between the efficiency and the efficient thing that Patanjan has sometimes attributed

Sadhanator to things also. As a solution of the question as to why efficiency is considered to be Sadhana or active agent and now things themselves possessing such efficiency, Bhartphara continues to say that the whole aniverse seems to have been made up of efficient force (Sakto-kalā) which reveals itself in manifold thing. The manifold aspect and diversified character of the world is due to the corresponding plurality and diversity of this officiency. Paradjalt understands by active agent 'an aggregate of quanty'

Time is held to be a kind of officioney. The Na.vayikas, as we know, have treated of time as a Branco. Time is said to be the ultimate substratum of the world, I it is mare able and eternal. In grammar, time has an important piace as indicative of tenses. Pata@jali 1 defines time as that whereby both growth and decay of of sects are perceived. The division of time into day and hight indicates some sorts of contanction of actions with time action or Pyapara means here the motion of the sun is immaterial and conceived as a symbol of eternity. The popular division of time into moments, hours, etc., are only artificial. In grammar we hear of three-fold division of time. name.y, present, past, and future. Under the rule Pan. 3.2.123, Katyayana \* rightly observes

काली वि अवडरशाल वाल्यामी न विदेशे

क्षेत्र सूर्वीनासुद्वयम्बद्धावस्थानस्य सञ्ज्ञाने में साम्प्रमान् Жазайы бара १ (d. 1 p. 409)

मृत्य च काक्षिकामः --- श्रिण ३ विद्वान्ति पर्वतः । कान्स्रति पर्वताः सक्दः वर्षेतः

that time, though essentially indivisible, is spoken of as present, past and future in the science of grammar Patadjalı bas giren turse instances indicating the three different divisions of time, as 'Mountains exist,' 'Mountains existed' and "Mountains will exist," and goes on to say that in the above examples the existence is to be understood as pertaining to the action of the kings that are either present, past or would come in future! Patanjali has a sa shown the divergent views regarding the existence of such a division of time as Present time ' Some ' say, he continues, that there is nothing like present time. Their view is thus represented 'The wheel does not exist, nor the arrow is thrown , the stressplets do not flow towards the sea. The whole universe is motionless, there is nothing that moves, he who can respect as not bl.nd.' The second and third verses quoted by Patangall remand us of the arguments whereby the Manhyamika 1 school of the Buddhist philosophy set aside the popular divisions of time. Some, again, hold, on the contrary, that there is

क्ष श्वासिकार्य न नामां पात्रां ता क्रिकालार्यम् भेरिकाल्यम् । भेर अंश्रीस्त्रात व्यक्ति the rela, Pag., 2, 2, 223.

नाक्षि वर्तनाथ: चान्त क्रीम —
 'श दतने चक्रमिय में पानने व सक्ती व रहः वापराध पुरस्कोऽ० छोजी न विवेडिकरांच को क्षेत्रं बस्तार छोऽयनकः

<sup>\*</sup> चनावतमरिकाणं वर्तमानामित प्रतमः धर्नेष च वर्तिवामित व-कारीति 'समुच्यते - भेनेतिकृत्यकोशः Kistikis.

<sup>🍦</sup> चित्र पत्नामः कान् इति । कान्दिस्तातिपदीपकाः १ ---भी, स्रोतंत्रक, Vol. II, p. 194.

present time, though it is imperceptifie see the san's movement. Patahja, seems to have been a scholar of water culture, and thoroughly acquainted with the principal systems of Indian ph. econy consequently it is not anlikely that we sign thave a udual the Biddins philosophy as it existed in his time.

Next we come to Kriya or action as the ast manifestation of efficiency. The concention of K ya plays an important part in Sanakrit graining specially in connect on with Kacakas, K operation manifest of verm contact that even not known Kriya, hards Patahlah at make a computer such a make a computer such a make a computer such a make a computer such as interested.

The riet on famined through a Sanskrit gra mass to purely analytical grammar toes never afternot to com new words, but lasse yes words into their radica, and formative elements n accordance with the pricipio of Ancaya-Lyair eka or the method of agreem at and inference. The Indian gramicarians, as we have said casewhere, had a conception of scientific methodology, as is clearly evidenced by the way in which they had analysed words of so diversified character and determined their Prakets and Pratyaya The grammanana had to experience great difficulty in the course of analysis of words. The author of the Mahabhasya gives us a clear idea as to how the grammarians, procoeuing on the line of Aucaya-Vyaitreka,

succeeded in distinguishing the radical from the formative elements. We do not like to repeat here what we have stready said. It will suffice here to point out that the grammarians seem to have taken a group of smillar forms such as, ghatah, ghatesa, ghafat and pacais, pacaiah, apākat, etc., and then proceeded to find out the common and ancommon elements in them. Now the common or unaltered element, namely, ghata and pao, which has not undergone any important change in all those forms is called Prakris, the uncommon elements, on the other hand, sug, 24, 44, tas, which are liable to variations in different forms, are termed Protease. This is, in short, the process whereby the grammarians could successfully desolve the words.

Though the adherents of the doctrine of Sphota taxe all words to be indivisible and eterns, and look apon al such disintegrations as purely artificial we do not fail to notice the scientific value of such a procedure that furnishes an instrument to get into the meaning of words. There are three forms in which words generally appear . sentence, inflected form, and the radical and formative elements. Of those, a centence is the logical up t or the sign fleant part of speech Words, as we have already said, have ne independent existence apart from a sentence. According to the Fakyavädene, r.e., those who take a sentence to be real, indivisible, and the only significant unit, the analysis of a sentence into its constituents, i.e. Padas, is at best artificial, but

recourse is taken to this process, however imaginary, as it provides the only means of showing the meaning of a sentence. The Padavadins, on the other hand, hold that Padas are real, and seek to prove the unceality of a Pakya, as an indivisible unit. A sentence, so to speak, is nothing but an aggregate of Padai, consequent y a sentence has no separate existence apart from its constituents. The aphorism of the Pratisakhya defining Sandhi' is construed by the Padaphatics in such a way as to indicate the priority of Padas to Sambits and the reality of Padas is thus a night to be established. According to their, Padae, though essentially indivisible, are analysed into Prakets and Pretyaga in order to be gout their sign degree. The decomposition of words into Prakris and Praigage is the central problem upon which are concentrated the entire speculations on grainmar. It is by such analysis or Sayakare, as it is often called, that the Sanskrit grammarians could exclude Apathroughes from coming under the cogn sance of their systems of grammar. The view of Paping and Patanjall, as explained by Bhartchart and Helara, a, shows that both of them were in favour of the Fakyavadans, i.e., Padas are unreal and have no separate existence, whereas a sentence is indivisible and really significant by nature

<sup>ै</sup> यदतवाति वर्षिका - िस्सिक्ति। पदार्था वर्षिका क्षेत्रिः वर्षिका दा प्रवासका ---₹-kyopodys, 2. (व).

The expression Padakāra,' as used by Pataāja i, is a sufficient indication that Padas are essentially anreal. It is simply for the understanding of unintelligent people that the grammanans have taken recourse to such an artificial process, as the separation of Padas from a sentence

<sup>े</sup> न कार्ये व पहंकारी क्युनेकरं, प्रदेश रैनेक्स्यक्तपुर्वाद्य — Matikblessa. You III, p 1 † Pagyartia voire the Calcyapediya. 50 2.57 वक प्रदेश राज्या कार्य नदा वैद्या क्ष्मण प्रवासिकत्वार क्युनि क्रुनेकरित प्रदेशास इतिवद्यक्षणे सान्। नकान्यनामके क्युन्यक्षणंत्र । इक्षणियक्षणाव्य वस्त्यम् तस्त्रुवयोजनात्र प्रदेशिमानः क्षाण्य प्रति।

### CHAPTER III

#### SAMURE AND PARISHREASE

dupy\$3 or gettermetical sections—Parable(4) or a success of grammer.—Roles of grammer.

Every system of philosophy has its particular concepts and contains necessarily a set of corresponding terms that are more or less restricted in their sense. Terms of this desoription, which are specialised in their significance, are popular y ea ed Samysto or technical terms. The Nyaya system, specially the Navya-Nyaya, contains a large number of such technical terms These words, it must be remembered. are not used by the Neivavikas in their popular To a Natyayaka the words Prakara and **8**H.D 98. Pratinogia, for instance, are not denotative of kinds and competitive respectively, but usually express an adjunct and anything that a pon-existent. The use of such technical terms has manifold advantage. Samphds are often used for the sake of brevity and conciseness, and are consequently adopted in most of the treatises on science in their respective fashions.

A Sam, hā generally means an enunciation or mention of something by name.' Vātsyāyana has used the word egar, as a synonym of Sam hā, and holds that the logical or scient, the procedure comprehends enunciation, definition and examination, as necessary for the selectric treatment of a subject. The grammarians also, as is evident from their method of treatment, have followed this scientific process. To enumerate something by name is what is known as Samina and those that are denoted or comprehended by such Sam, hā are called Sam, no Patabjail defined Sam, hā as a shortest name which is adopted for the sake of brevity

In the Suiro effects Pin. 1 1 1, the word of its as Sum it and win and its are Sumital But how are we to know that it is a Sum its ? The Suiro quoted above forms the opening aphonem of Paum and there is no preceding rule. He Sumital that may be taken as an Adhikaru-Suiro. The question raised by Patanjah? I that Paum ought to have used the word Summid before the rule particle, so as to avoid the ambiguity as to whether the or with its to be taken as Summid. To recognise Viddha as a Summid naturally presupposes an adequate conception of Summid itself. Patanjah further observes that even the

<sup>&</sup>lt;sup>1</sup> जावनावकको 6का ।

विशिवा पान् बालपत्रवि;—सहंबी बावचं वरीय। देति ।

<sup>े</sup> स्वारतीयां अन्यामां चंत्रेन्यम् संत्रकारी समा भागः। विकासकारणः स्वर्तेन संस्कृति 1. 1. 1.

enunciation of simplicant is not sufficient enough to give an accurate regnition of Sam ha and Sample, as there is hardly any avidence in favour of accepting the word Friddle as a Semific und बादेव an Samuel He then refers to the ancient teachers whose usage is the only criterion for the precise knowledge of a Seggida. That the word Fridiks denotes a Sameda (as opposed to a Sample) and not a Same is a evident from the usages of the ancient grammarians. The fact is that the technical terms and Guma and Vrddhi, as used in the Astadhyayi, are not really of Pantat's invention, but they are rather supposed to have been borrowed from earlier systems of grammar. Similar is the history of all propor names, both popular and the Vedic, as, for instance, the name ' Devadatta, with which parents baptise their newly-born son, continues to gain currency in the society by the force of popular asage. Another view that scems to be none the less plausible is that the grammatical technics, such as, Gusa and Frdahs, were too popular terms to require any exposition or even enunciation. It is probably for this reason that Panini did not think it worth his while to make a distinct rule as Samifia as would factuate the knowledge of Samina.

<sup>ं</sup> बारवाशीयायाम् संपार्थि है. । वया शीकियाँ विकेष १—16ababbat74.

<sup>े</sup> जीवे ताथकाशास्त्रारे इतक बातक संश्वेदकवाने कार कुवाते हैनदश होते । तदीवकवाराकशिक लोकशीदसंख्य संश्वेतः । रहेन वानत् विवशासकाक। चाहुः इतिहरू: संस्थित संस्थितः ।—Med.

Patanjali continues further that some grammamans, while interpreting the rule in question, have clearly indicated that the word Proudt is a Sampão and with is SampAL. In order to bring out the exact significance of the rule gravier. some grammarians, again, have (only given the examples of Proddhe as, बच्चेनेत, बचार्यात्) only enumerated the Sagrand of Veddler, such as, with ander the rule for give uranger and have thus made it sufficiently clear that the word Fr. dhi is expressive of with in grammar. The relation between the words Feddhi and Admois, therefore, one of the indicating and the judicated The rule serves practically a two-fold purpose. If expresses a Soppidi as well as makes the word Frdithi a Samino, What Patanial, deduces from these facts with regard to the distinction between Sample and Sample is that what imp es something is a Somita and what are so implied should be regarded as a Samial. The author of the Vartiska has suggested two more criteria so as to show the distinction between Sampää and Sampäi more clearry (1) Similia is formless, whereas Samilia are found to have forms. It is a fact of common experience that a Samina, like Devadatia, is given to a mass of flesh having certain form

से सम्मानके क्या क्यांच्यां का वंद्या में प्रतीवकी ते क्षेत्रिय कृति
 Жайлайдара, Тай. 2, р. 88

चकाकरि: — १४० ६, अक्ट्राक चक्रपलश्चितः विकास श्वास्तिकरः । श्रीचे दि कृत्वाकिकानी नोवर्धन्यक दिवदन दिव देश विकरि ।

Age p, whose there is a form, there is a difference Moreover fam no s one, while Some are more than one (9) A Sampla may be recognised by some special mark ' Patañ, an Lolds further that Summa and Samial, like nouns and adjectives, seem to have co-inherence as well as equal case term ations. To the grammarians, Adaic which is formed by the process of Pratybhara from the letters enunciated in the so-called S.vs.Sutra) is really expressive of souse. Some, again, take the word Frddhi as indicative of the forms of words, sic, the word Fridans and Aduce are mutually convertable. Patanjali has suggested a few more characteristics whereby Sam, ha and Sampil might be clearly recognised Supplies, he maintains, like Vyddhe and Gung, are repeatedly mentioned in grammar, but such is not the case with their correspending Sam Ms. for it is more convenient and attended with more economisation of labour to mention a Sample, say bridge, then to enumerate each time Admic which contain greater number of letters. When Samplias are really adopted for the sake of brevity and conciseness, the word Frddhi is preferable to Augue from a practical point of view Further, it often comes to our notice that Samini s placed before the  $S(\eta_0)\tilde{u}\tilde{u}^{\dagger}$  in the rules of grammar

<sup>े</sup> विशेष मा - एउट क

वामस्तिक श्रीवा भवन्ति । अविकृष्णमाध्येते वार्षे कृत्यः — Pend.

<sup>े</sup> प्रवर्ग पूर्वीवारिया बंबी, वरेषारिया इंडा (—/%)

(as in पहिल्य: ). But the rule हिस्स्ट्रेन forms an exception, as the word Poddhi comes here first, This anomaly is explained by Patanjal as a particular instance where the word Viddle has been! given priority only to indicate a sense of auspiciourness (महत्तावेम Both Sampila and Sampil being thus reolprocally convertable, a question is raised against their mutual dependence ( पन्यांनान्यव्य). As a matter of fact, we get a Suspend like Viddhi for Adam and the Sopping again serves to indicate Adam. The defect of such mutual dependence is finally set aside by Patanjali on the ground of the eternality of word free a Prantagara -- Var. 9). Adam are permanent word forms, for the denotation of which a Some all like Fredhi is adopted, but the Sam as itself does not practically bring them into existence. The eternal view of Sabda 1 does not. however, render the science of grammar absolutely useless, since grammar, as it is primarily concerned with the exposition of correct words, serves to remove all possible confusion and misinterpretation by the formulation of rules

Bhartrhari has even tried to show the permanent character of such Samind-Sabdo and acknowledges the relation between Samind and Samind as permanently fixed. But this view is open

<sup>े</sup> भ्राष्ट्रीकृष माणारी महतः माणीपास सरवार्थ हितास्त्रमादितः स्टुक्कं -M B. ander the role Phy. 1.1.1

<sup>&</sup>quot; अन्दि त<sup>ा</sup>र्व विभाग एकः विभागे अस्तान् + निश्तीय अस्तान् ।—-विधा

বিজ তবন্ত ক্লান্তী বিজ্ঞান্তির ক্লানিবল্— Vikerapadiya, Eör
 সম্প্রতি

to objections and is contrary to our experience. Say, ad or proper names are purely of human invention, men giving names to objects according to their own desire. The arguments whereby Bhartrham sought to refute this popular view are as follows It is admitted that in certain cases Sum was are restricted in their denotations by the usages of men, as, for instance, one might say 'From this day the word Ditha would mean this person. But so far as the relation between a Samena and a Sagues is concerned. there is no denying the fact that the word Ditha, like the word ganh, is also connected with its meaning by permanent relation " Bhartrhart has divided Sommas Into two classes -Krimma (as is, ghu, etc., or artificial, and Aksteima (as Ditás) or popular names current in the society. The so-called artificial Saminda are of modern origin, their significance is confined to the area of those Sastras wherem they are used, that is to sny, they have no meanings popularly assigned to them.

Having thus discussed the different criteria for the recognition of Sam, no and Sampil, we now proceed to speak a few words more on the

And प्रवासीमां च अंन्जें (सिन् वकारकोशनकाः कालिमें (सिन्धानी विविधानिभीकाम् स्टिन्टी के. 1. श्रीप

सबु च निवास वीचरकणायासम्बद्धाः संप्रतिविश्वसायसाह—क्षतकात्वः विवास सम्बद्धारिकारको । संकाराः का कि पुरुषेप्रवासाय समुद्धाने स्—ए।≼४९००। रोजस

<sup>े</sup> कामानिकामधुनिक संवेती विविधी सतः १. काकृत्विकासकापृतिकः कालोकारादिति कृतः — १४३,७३०और ॥ कृतिकः मञ्जीका पारिआक्रिकीक्यते —Papyunks.

number and nature of such Saparate. Diffe rent systems of grammar as c their different Sam das, as, for instance, Papur uses or and hal, whereas Katantra system has yours and Vanjuda in their stead. It will be evident from a study of these Sa a mas that most of them are meaning est outside the short compass wherein they are used, they are neither to be found in lexicon, not current as significant words to their specialised sense. Sam na Sabda as a rule. are not derivable ( and ), and though popular words, such as, Fredhi, Guna, etc., are asad as Sam hit, the r popular significances have practically no connection with what they signify to grammer. Bhartgham says that the meaning assigned to such Sample-Sabdo by the grammarians is to be taken as modern convention, as opposed to the divine convention. It is to be noted here that the two Sam, ha-Sabdas, name,y. Scara and Inajona, as are to he found in Yaska's Nicukta and la the Katantra system, and which are undoubtedly older than ac and hal respectively are really significant ( सार्व गावते पनि सार, **बायुनमन्दर्भ**) It is, therefore. that the Katantra system has preserved the old grammatical technics more faithfully than that of Panini, who is rather credited with

Elitarita system has also retained such old grammatical terms of Lorida Physics has such Fortended scholarst seems to have been the oldest term for Fortended). Shootigants, etc.

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having invented a peculiar way of enunciating letters, a system of *Pratyakara* unknown to other grammarians, and certain technical terms like ac and hal, etc.

The word Sample means ordinarily a name. Just as an object is found to have a good many names in popular speech, so in grammar a form may have different Samidae. It is to be borne in mind that excepting a few instances like Scara, Pydjana, Lopa, Dirgha, eto., as used in grammar, there are Sampada as nadi to, ghu, etc., which are absolutely meaning ess and purely artificial. There are numerous Samplide in grammar; they are made use of by the grammarians with a view to secure the brevity and concisences. They may be, however, divided into two classes, according as they are significant and meaning-1816. The Samples belonging to the former group are almost the same as used in popular speech, though with a specialised significance, while those that come under the second group are absolutely meaningless except in grammar There are certain Sampada, such as, Nadt, Agra, Sraddhā which are used as types to denote respectively words ending in lengthened & w, short The so-called Sive-Sutras,

<sup>•</sup> वर्षवनायाम् Kalantra—हिन्तो वर्षववातासः ।

Pap. L. 6 के-बब्दाको नहीं।

<sup>·</sup> epefit:-- Maldju. minete, 8.

 <sup>■ 14</sup>t—D<sub>1</sub>d, 10,

though unintelligible by themselves and entirely meaningless to others, representing a great departure from the popular order of letters, have great importance to the students of the Astadhyayi, as they are suitable for making Sawykas like on, 19, etc. Jugadies understands by Sampha all names baving convention or Sankelo and classifies it under three classes, namely, Namettiki, Parthhanki, and Aupādāski. Samījās are artificial, their origin may be traced to an altempt to find out the shortest symbol to denote a group of individuals. The system of Sampad is thus important for more than one reason, it is the abortest possible name for a mass and consequently marked by brevity. The Samplide adopted in different systems of grammar are so variant that one cannot expect to make a successful study of any system of grammas without having a thorough acquaintance with its particular sets of Sammaas.

Logic means agreement of facts with truth Grammar in dealing with the formation of words and formulation of rules has sometimes shown strict comformity to truth. What is true of logic is thus true of grammar too. Science, as is well known, takes for granted pertain axioms which are more or less self-evident truths and consequently require no explanation. These axioms or generalised

<sup>·</sup> अहंदै वृत्तिम्पवास्य क्रेंग मुत्रीति वीर्तराति,- श्रीकोत्रेकोत्रोतां राष्ट्राच्यक्तिकारितः विवतः 17

statements (deductions) are freely made use of by different systems of philosophy. These are deduced from common experience. Geometry, for instance, begins with a number of such an ome (e  $g_{ij}$ , the whole is greater than its narts) and shows their applications in the exposition of problems. Logic, as a science, has also its particular axioms (a thing is what it is, ess, the law of identity) which are not only applicable to logic alone but are found to be used in other departments of science for their incontestable validity. Here we find the reason why logic is popularly called the 'somence of all amences.' It has added undoubted,y to the scientific character of grammar, for it has also treated of such axioms. These axioms or generalised statements are known in grammar as Paribligate. The fact that is established by the Paribleta '-' A thing does not essentially become a different one even when some of its parts get deformed," or, more clearly, A dog does not become anything but a dog when its tail is cut off -- is one of common experience and equally true in ordinary life also. In grammar we find a good many Paribhūsūs. The Panbhāsās, as used in grammar, may be explained as what represent the highest grammatical generalisation. The Parabhata may be broadly divided into two classes: (1) Partbhāsās which are not restricted in their

applications to grammar alone but equally hold good in other spheres of experience; (2) Partbhūgās that are closely associated with grammatical operations and contain technical terms of grammar. The Pariokasas like uacu-विश्वतसनव्यवत, etc., which does not contain any grammatical term and are true to all sciences, belong to the former group of the Perthlagus, The Parishagas faming under the second estegory are those that contain grammat.cal technics and are couched in grammatical terms, auch as, वर्षादर्थ संज्ञापरिक्राचम, ज्यवद्वनिभक्ते: सारकविमानिक कांचली, ote These caunot be expla ned for obvious reasons without reference to grammar From a study of the Paribhague belonging to the former class, it appears that they are decided y the older and more popular than those coming under the second group. We fail, however, to trace their origin with a degree of certainty. They are sometimes presupposed by the rules of Panini and sometimes deducible from the rules of the Astadhyayi Pagini bad undoubtedly before him many axroms of this description when he composed the rules of the Astadbyayı. It is clear from the statement of Nagor (who has collected these Paritharia-122 in number and explained them) that some of these Paribhasas were used as regular

হাৰীদ্বীয়াৰংকলৰ কৰ্মিকসংখ ধাৰণীয়নৰ সাংক্ৰাহ্যীৱালি সাম্বাসিকটানিকস্থানি বহন কৰিবলাক্ষাৰি নামি আকাত্সী।

Paribharandulekhara,

Sutras by older grammarians. Panini has, however, incorporated some of these Paribhasae in his Astadlivagi and some of them are suggested by the rules. The Parithagas estab-Lished by either Jääpaka or Nyāya have been refered to by Katyayana and Patanjah. Generally speaking, there are three kinds of Paribhasgs .- (1) Vacaniki-cerboium used as Sutra by older grammarians, (2) Jaapaka-as deduced from the interpretations of Panini's rules, (8) Apaga referring to the axioms either taken from the experience of ordinary life or estabfehed by logical inductions. There are, again, two different forms of Nyaya-Nyaya-Siddha and Loka-Nyaya-Stadda The Paribbash--व्यक्तिपानवञ्जनी विभिन्निमित्तं तरिवालक-is an instance of Loka-Nydya-Siddha, because the truth It conveys is sufficiently proved by the facts of daily life, viz., 'A thing should not be the cause of destroying that whorefrom it derives its very existence. These Paribbasas are of practical help to us for understanding the rules of the Astadhyays. Nagon has not only taken notice of those Pariohājās aloge which might be deduced or taken directly from the Farities or the Bhasya, but has undoubtedly treated of the Parabhagas taken from other grammarians. There is a Paribhāsā which expressly enjoins

क्षानी; क्यूनिचि; क्रम्मिक, प्र. L. L.
 विद्यानिचेत्रे पर पार्क्याः—Lbiff, L. q. I.

म्हाक्शामरी निवेत्वनियंतिन कि संदेशक्तवस्थन्।

that for the removal of doubt and ambiguity in connection with a rule of grammar, the hier-pretations of the learned commentators are to be regarded as the only authorizative and decisive ones. Some Parabaceas with their respective meanings have been referred to in the 'Linguistic Speculations of the Hindus' under Logic of Grammar.'

Having shown the nature of Saminar and Parabhāsās according to their grammatical interpretations, we now propose to say a few words regarding the characteristics of the grammatical aphorisms. The style followed by the grammarians in constructing the rules is the same as adopted in the so-called Sulva Aterature. This style of composition, in which most of the standard works of Hindu philosophy have been written was adopted by the grammarians, as they anguly favoured brevity and concisehers, sometimes to the extent of unintallig bility How much the grammarians favoured brevity and conciseness in the composition of Satras is best Lustrated by the Parthaga 'unimiatoria-देन पुत्रोत्त्वर्ध सम्बन्धं वैद्यासरपा: \* The characteristic features of grammatical roles are as follows (1) The Saires should be so framed as to contain the least number of letters. (2) The Sutras to be constructed in such a way as to avoid ambiguity and doubt. (3) The satras

<sup>े</sup> सामाणस्मान्द्रस्थान्यसम् विभागित्यसम् । विद्यापनमध्ये च सूर्व स्वाविदी विद्याः

must be impreenated with meanings. As Pan ni is said to have composed the rules of the Astathyayi with all religious solemnities and great coution, Palaujah strongly believes that even a letter of his aphorisms, far from speaking of the entire rule, is not likely to be meaningless (4) The Sitras must have widest applications. This is exactly the case so far as the general rules ( क्ल्फ्र्मविक्ति: ) are concerned. (5) The Sutras should be free from a . defects and reasonable at the same time The Sutras having these quantications generally fa . unter six categories, name y, Samilla, Paribhdad. Vidhi or rules that enjoin something, Negama or rules that enjoin restrictions, Protosedka or prohibitive roles, and Adhikara Som MA Sutras are those that point out grammatica, technics, such as, Vrdahi, Guna, Lope (disappearance), ge, Aul, etc. As regards the Parabhāsā Sūtras, we have already pointed out that certain Paribhāṣān wore incorporated by the grammarises in their systems of grammar as regular Sutras. The Adhikara Sutras are of four kinds.4 Patanjan has thustrated three different kinds of Adhikara.

As to the principle followed in the formation of rules, it must be clearly stated that it was

अंश्वाः सिंगक्रीटक सम्बद्धाः विरेण पर्व नाम्बीवःशमक्षय प्रविचारत्रपृत्तित ।

Indeed a great difficulty to make a thorough study of each word. We are told that Indra, over under the tutorship of Brhaspati, and continuing his study for a great length of time, failed to make an exhaustive study of words. How then the grammarians had succeeded in such an ardiquatask? Patadjats rightly observes that the rules of grammar should be framed on the scientific basis of generalisation and particularisation,' so as to enable one to make a study of words, though so diversified and numerous, with the least amount of effort. He clearly shows that the rules under P. p. 3. 2. 1 and unity quait m; Pap. S. 2. 3, were written by Papint baving the same object in view.

Now as to what constitutes a grammar. Patabjail has emborately dealt with the question in regard to what is precisely meant by grammar. It is too well known a fact that it is the forms that constitute grammar or, in other words, grammar is entirely identical with the Sutras We use the word Vyakorasa with reference to a number of Sutras and do not practically understand anything else. But there are certain objections in the way of accepting this view as an accurate one. The difficulty that arises on the

Mahabaleya, Vol. I. p. &.

<sup>\*</sup> कत्वनैधानवी : कवितृत्वते: कवैद: कविद्यक्तः—ऑक्किक्टिक्ट Yel J. p. 5.

<sup>े</sup> चय माजरचिक्यस स्थान च च्यानी १ कृष्युः वृत्रं सामारचेत्रश्चार्थिऽतृषः यशः - १८१ वि. श्रव्यारद्वित्रीयः । एक सुचन वर्षे । वीश्वास्त्रम संदेशः सहस्रवाणि सामारवाम् -- १४४ वर्षः १०-१४ Майайбаққа, Ұсы, І, рр. 11 12.

assumption of identity between grammar and Satras is that the question of relation, as is ind.cated by the expression ( आक्रयक्स स्वस ) 'the rules of grammar becomes necessarily incomprehensible or incompatible, that is to say, the above expression clearly indicates that grammar is actually different from the Sütras. Again, no cognition of words would be possible, if grammar were identified with the Satrat, because the knowledge of words does not praction y follow from the Sutran, but rather from the interpretations and expositions of such rules. Words are then held to be constituents of grammer and this view is considered to be sufficient to meet the aforesaid objection. But this is also not absolutely free from defects, magmuch as the identity of grammar with words would render the derivation of the term Vyásarana (काकियमी जनवादामी घटा चनिति) simply inconsistent. The drift of the arguments is that words are derived by means of Satras and not by other words. A'oreover, the rules like जुने, जीलादयन, तम भव:, तेन पोक्रम, eto., will be inconsistent with their meanings, if words are held to be identical with grammar In fine, Patanjali sets forth the conclusion that words and Sittras in their combination form the life of grammar ( सम्बद्धार्थ कावरयम् ).

The word Sandhi literally means conjunction of two, in grammar it implies the combination of two letters having close proximity. The definition of Sandhi as given by Pānini (which is also to be found in the Nirukta, lays stress on the extreme proximity of letters, whethat vowels or consonants, as the primary condition of Sindhi Parah sannituracy Samhita;

It has already been pointed out that the word is the same as sound. A word is, again, of two kinds, namely, sound as produced by the best of drum, and sound as distinctly audible and axpressed by letters. To the former case to ong those sounds which are not capable of being represented by letters and have no real expressivebess like popular words that consist of actions These latters, whether 45 or 40 in pumber, represent phonologically all possible modulations of voice. There are eight different places, such as, chest, throat, nose, head tongue, roof of the tongue, teeta and hips wherefrom letters are produced and they are named accordingly. The order to which tetters are to be read is said to be fixed Sidithovarya-ramammayon, but Pagini seems to have shown some amount of ingenuity, as he gives rather a clumsy arrangement of letters only to serve the purpose of forming the Protyaharas. The method adopted by Panini may be scientifically accurate, but it really marks a departure from the popular order of letters.

The aubile form of Nada having its origin in the Maldadara proceeds appeared that reaches the voca, appearates and becomes audible; it develops into distinct sound when it clothes itself with letters. This is usually the process whereby letters are produced. Letters are transient and liable to According to the time required for pronouncing, a sound is said to be short, long and protracted Letters are broadly divided into two classes Spara and Fynagana Scara is so called because they are distinctly audible by themselves, Lyahlana requires the help of vawels for their intelligibility. The use of ac and hal in the piace of more popular terms Scara and Pynagana represents one of Panini's manifold innovation.

There are generally two different ways in which words are uttered-rapid and slow Patalijali maintains that close proximity is to he taken as the fundamental condition of Souths. It then follows almost naturally that no such Sandita or the combination of letters takes place when two words are uttered at intervals It is said to defence, however, that proximity of letters is the same, whether they are uttered rapidly or slowly. It is practically the time, as is required by the spenker to pronounce the words, that makes the utterance either rapid or alow Three dofinitions have been suggested to explain Samhita, but no one is found to be strictly accurate and free from defects. The last tentative definition,2 which brings in the idea of order as priority and posteriority among letters, uttered

पीर्यापरैमनाकार्यमें लेडिक चन् पूर्वपरस्थानाम् प्रविद्यासम् च प्रारिति—
 इ. स्थानरे पीर्यापरैनलि —Mahahbbaya.

without any intervention of time, is also open to objection, because the very idea of priority and posteriority is inconcervable in regard to letters that are never ultered simul anequaty, पीर्वापर is to be anderstood with reference to space, as we apply the terms Pavo and Apara to things when they are found to exist simultaneously But such is not the case with letters. It is practically seen that we cannot pronounce two letters at a time. The vocal organ that operates in pronouncing the letter go is not the same that gives rise to an-sound and so on Again, for the transient character of sound, go is no longer existent when an is uttered to be carefully noted here that Pauroaparya, as stated here, is not to be taken as referring to time, because letters are liable to destruction after the utterance is over, and there can be no relation as priority and posteriority between the existent and the non-existent letters Patanjali, then, arrives at the conclusion and brings the whole discussion to a close when he holds that Paurvaparya, as the essential requeits of Sumphis, pertains to intelligence that is to say, the determination of priority and posteriority of letters is the operation of intelligence." An intemgent man adopts the following procedure

<sup>े</sup> प्रकेशकर्षकरित्याहरण सम्मानसभिक्तात्र कसीताल—Var Q प्रजेशकर्षकर्षिती नाम् । न की हुम्बदुवादकरि । योगिक सभाव कानी काम् वर्तते सीकारि म विकर्णनीके ...... अकिकेdabbleya.

वृत्विविषयमित सन्दानां गीर्वाप्तमेष्—ओकक्रिकेश्वरतः

in ascertaining the order of Pauroaparya — This word is to be used in this sense and this word consists of these letters. Then, he proceeds to determine them one after another

There is another definition of Samhita given in the Printšākhya' which has also given rise to a considerable discussion. The main difficulty hes in the way of disjoining the compound Padaprakels which admits of double interprotation If we take the expression Padaprakett as meaning ugini at unfft bit ugunftt, it would naturally follow that Sombits or combination is the original form of speech wherefrom Padas are separated. It is quite evident from this exposition that Samhits represents the original form, whereas Podas are only modifications. According to another interpretation, which ireats of the expression Padaprakris as an instance of Bahuvriki and lays down that Padae in their combination constitute Sambità Padas are to be taken as Prokits and Sombita as merely modified forms The question raised here is one of great importance, as it forms the fundamental problem of the linguistic science. The point at issue is to decide which of these (Samkila and Pades represents the original form. Durga has advanced arguments to show that Samhifa is Prakets and Padas represent only Vakets. He

<sup>&</sup>lt;sup>3</sup> करकातिः संदितः ।

<sup>ं</sup> वंदियामाः, प्रकृतिन्तं व्यवदः (——) acakta, p. 135,

has based his arguments on the fact that the Vedic Mantrus have come down to us in the r Samhila form (but not as isolated Padas); Samhila form (but not as isolated Padas); Samhila or combined forms are first studied by the Vedic scholars and the Mantrus are specially recited in their Samhila form at the time of sacrificial performances. It is an established fact that we do not meet with an instance of factor in the Vedic Mantrus.

A careful study of the rules concerning Southits will make it clear that the principles underlying such Sambita are based on regular phonological basis. The rule un aufu, which enjoins that T, T, T, followed by go, are changed to y, r, r, respectively, records rather a phonetic tendency according to which were when uttered at a stress, are apt to take the form of a and so on. The transformation of winto w, as in wors, is due to the fact that both wand a are letters that originate in the same place and have necessarily natural affinity for combination. Jaimini has clearly stated that in That letters do not undergo any modification but a new letter comes into axis-The rule कानेत्यरका enjoin that in case of Adeto, a letter baving close affinity, either through the internal efforts or owing to the similarity of place of utterance, is to take the place and function of Sindai.

<sup>•</sup> palmonform; Min. 8444, 3-1, 1s.

These instances will suffice to show that the rules of Saphilä are outcome of natural tendencies, as are illustrated by phonetic laws. In popular usages, Saphilä is sometimes obligatory and sometimes optional. It is thus stated in a Karikh. Suphilä is obligatory in Padas, between roots and prefixes and in compounts, in all other cases Saphilä is optional.

There are, broadly speaking, five kinds of Sandhi, according to the nature of letters that enter into combination. Among these five, the so-called Prokitt-Sandhi (an instance of Sandhi which is not attended with necessary changes and modifications) forms a pecause group. We call them peculiar to this sense that the instances of Prakets-Saudhi are so rigid that they relate their original forms intact and do not come under the general principles of Sambill. In an instance are late one where an change is brought about by rules of Sandhi, it is really difficult to distinguish it from ordinary forms. In cases like this, Sandhi is to be determined only by accents. Similarly, compounds and non-compounds were distingushed in the ancient Vedic age simply through the instrumentality of accenta-

When a conjunction between two letters takes place in Sambild, we usually find that two andividuals do not retain their separate

कैपिकैयपदि विका निजा पंजूपसकेती, दिशा समाधे गासे ह सा निज्ञानदेशके।

forms but merge into one and consequently give rise to a new letter which, though practically different from them, has close affinity with those letters. In the course of combination, letters are sometimes dropped as in Preoducal, and sometimes, they undergo modifications as in findhyaird. The changes and modifications frought about by Sandke are natural and not artificial. In etymological explanations of words we find instances of productions of letters (Sandakah, and disappoarance of letters (Sandakah, and disappoarance of letters (Preoducah).

क्षेत्रको समित्रको विशे वर्णन्यस्य । बावनादं निकार सात् वर्णनाम स्मोध्ये ।

## CHAPTER IV

## THEORY OF SPHOTA

Theory of Sphota—identity of Sphota with Property— to origin and nature integration against the assumption of Sphota.

The Hinda grainmarians are oredited with having for the first time enunciated the doctrine of Sphota which forms one of the outstanding features of Sanskrit grammar. It is at once the essence and result of Indian speculations on grammar, it embodies the careful ingenuity and keen-sightedness on the part of the Indian grammarians, and ultimately proves by drawing identity between Sphote and Brahman Sabda-tatica and Brahma-tation are on y different in name but essentially convertible with each other. The grammarians have, however, carried this theory to such an extent and traced the flux germ of speech to so subtle an element as to piace the dissertations on words more or less apon a metaphysical leve...

The history of Sphote, judging from the height of contemplation it discloses, is calculated to reveal a mystical vision, and shows a

श्रीकेमचर्य मानुष्यके पूर्वाकाने नकः ह—४ क्ष्युकेमकाक abbitemps, £क 78. व्यक्षं निष्युके हुः समोध करियः ।

चनाविनिधर्व आह सम्पान्त्रं करूकरम् ।—Vikyapadiya, Adr 3.

pecu,iar pious tendency which seeks to explain all phenomena as emanating from something divine. The original conception of Sphota goes back to the most creative period of Indian thought, we mean the Vedro, when Fak was considered to be a manifestation of all pervading Bruhman, Pragata regarded as the ultimate germ of all speech-sounds and Sauda viewed as an imperishable and potential factor in the creation of the world Philosophy, so to speak, begins with concrete objects of thought And finally arrives at more and mure nice abstraction. The grammarians, in the same way. started with the physical analysis of words and concerved sound as what clothes man f with letters. They proceeded still farther and on minute examination of internal phenomena, grouped the remotest form of speech, as , Sphotu. that is manifested by sound, sternally existent, indivisible and really expressive of select

It is, however, difficult to ascertain as to whom and with whom this theory had first originated. History does not definitely mention the name of any particular philosopher, so far as the authorship of this theory is concerned. All that we know about its bislory is that this theory received a streumous support at the hands of grammarians, while almost every system of Hindu philosophy had attacked it mercileasly and rejected it as being abourd and inconsistent.

<sup>🖖</sup> व्यक्तिकाः, निजः, कान्यः, वार्याः (

We do not, however, definitely know of any grammarian who may be said to have formulated tues doctrine, nor do we find any specific montion of Spholo in the aphorisms of grammar only repeat that our knowledge a not permitted to proceed beyond the heart that the theory of Sphote found much favour with the grammutians, who seem to have carried it to such an extent as to finally inter-weave Sphoto with Broholatattee, thus raising the artificial character of grammatical speculations to the dignity of theoregreat discourses but this is not the sufficient reason why we should take this theory as one of grammatical origin. On the other hand, it might be maintained with a greater degree of pertainty, on the evidence afforded by some other popular theories of unknown origin, that the Indian grammanans had already found the nucleus of the theory in existence in some form or other They interpreted it consistently with their views and finally made it their own by giving it a distinctly grammatical stamp. What the grammarians have practically done with regard to this theory is that they popularised it with all earnestness and ultimately incorporated it into their systems as a tonet of fundamental importance. Similar is the original history of some of the popular doctrines of Hindu philosophy. The main doctrines of Samkhya school, for instance, seem to have been transmitted through generations as a common hemisge of man and current as a

distinct line of thought long before they were systematised by Kapita or Pañcasikha. In this process of tracing the origin of old doctrines, we may be allowed to seek for some clue as to why the Vedas are emphatically declared by orthodox teachers as works not of human origin, and why it is authoritalizely laid down that the Seers, who are mentioned by names in the Vedic hymns, are far from being the real authors."

To give a clear idea of Sphota, we find it necessary to start with Pragava. It has repeatedly been stated in the Vedic sterature that tas mystic syllabie, i.e., Pranava, represents the primardia, speech-sound wherefrom all forms of Pak are supposed to have been evolved This sacred combination of three particles ( 智, 电 明), which is still uttered with the utmost reverence and regarded as a positive emblem of the supreme God as said to have flashed forth into the heart of Brahman, while he was absorted to deep mentation. Propora unfolded itself in the form of Gayatri, which again gave birth to the three Vedas-this is how the cosmic world came into existence from so subtle an entity as Sabdo. When we present this orthodox view in all its bareness and accordingly maintain that the entire world of Vak has Pranaco as its ultimate source, we should

क्षत्रकृषेत् अवस्था वेदी वीतः सम्प्रकः जिन्तवः स्वयि पर्यन्तः सर्भारिद्वः।
 म मानुकः — Mahāhhājavasa Palēgam.

mave the indulgence of modern scholars who are likely to discard it as an unscientific and restional theory. The Sata-Sambita divides Pranaga into two kinds, namely, Para and Apara. The former is the same as Brahman, while the atter is identified with Sobda It must be admitted at the very outset that white dealing with so mysterious a thing as Pragata and showing the orthodox belief in the potency of Sabda, we are really drifted to a and that lies far beyond the range of common experience. Propora has two more aspects -external and interna.-corresponding to those of Sphota. Vacaspati in his gloss under the aphorism विश्रीका वा क्योतिकारी has attempted to show the internal aspect of Sphota. There is a lotus, it is said, having sight petals, that resides in the region between boart and abdomen, the three constituents of Proposes represent in the lotus, the solar, the lunar and the flery regions respectively Above it, as the Brahmacadina are only allowed to perceive, rests the Brahma-Nado assuming the form of without. This winter (capable of being perceived only by the log as) which represents the Turion or the fourth part of Prosecut that presides in

पर प्रध्नं तथा जाना-स्थादिक्यक्तः। स्टर्वेक सर्व क्यान् वर्ग तथः तथः स्थापनाः । परः स्थानः वाचान्कस्यम् धृतिस्थाः । अवश्यः स्थासः वृत्तिस्थाः । स्थापः प्रथः ॥

<sup>&</sup>lt;sup>1</sup> चर्रीरचीं में लंद्रपोन्सम्बद्धं यहां प्रदेशकहरणसामियोहें मुद्धं सुमा सम्माजनी विकास प्रारवेदिकाहि। — Yego Stare—Victopali on the Shidya. 1.86.

the east of all beings is called Naca-Sphota It is emphatically and down that the consummation of Yoga has in the positive realisation this absolute entity. Reference is made to this Anda in the Markandeya Purava. where it is acentified with Solds or the supreme potency that exists from eternity and is not capable of seing attered by vocal organs. The history of the Hindu Trunty of gods' seems to have a cose connection with the theory of Pranaca, for the three elements (Q, T, H) constituting the Pragaga are popularly believed to represent the three principal R adu demes, our, Brahman, Figur and Sira Now it is almost safe to asser, without any contention that Sphoto, taken as an imperishable unit of Vik (usually manifested by sound), which finally accounts for the evolution of speech. is analogous to Progaca, or, to take a still more orthodox view, it is the same as Progace. Moreover, the expressions like within एवं सर्वो वास्त and स कि सर्वश्रम्यावेशकाति, which are, strictly speaking, applicable to Spacta also, serve to confirm our behef regarding the identity between Pragaca and Sphota. The analogy is so striking that Angrea does not hesitate to compare Sphoto with the internal phase of Propose "

चर्चसाथा निवस मिलका मानुकाको निकेचकः ।

<sup>\*</sup> e mu' mite menenmen en -Lagbemedfale u. 300

In the Upanisads, however, we mas the term Sphoto in its grammatical significance, but we frequently meet with the words Propage and Aksura as expressive of Brahman Consequently the specific term Sphota, as understood by the grammarians, seems to have acquired a special meaning at a later period, when the grammatical speculations began to obtain more and more phareophical treatment and ultimately encrosched upon the domain of pure metaphysics. The Seers of the L panisals have already declared in immistakable terms that Brahman is reducible to Prayata, or, Prayaca is a living symbol of the Supreme Being Accordingly, they have advocated the worship of Prenace ' as a form of spiritual practice that leads to a state of perpatual bluss. So much sanctity and reverence were accorded to Prosect and its potency and spiritual character out good in such a menner that Prosace came to be regarded as Brahman itself What a unique place Prayaga occupied in the spiritual thought of India is evident from the numerous Vedic passages and from the traditions that have gathered round it from the Vedic times. In the Yogs system of Patanjali, Propaga is not only held as what positively denotes the Supreme Being," but repeated utterance of Prasaco is also suggested as an instrument for attaining the concentration of

चौक्तिन्त्रक्ष्यमुद्रीयसुपादील् - - Cotof 1.

एक क्षत्रकः प्रकृतः | — Yoga-Säten, 1.97.

mind We may thus adding abundant evidence in defence of the sacred character of Pragava. All scriptural passages, specially the Vedic hymos, begin, as a rule with this sacred syllable. The natural outcome of such speculations exalting Pragava to divinity accounts, if we are showed to hold, for the evolution of the theory of Sabda Brahman, so conspicuously desit with by the reputed author of the Vakyapaciya. We have dilated at great length upon the unique spiritual aspect of Pragava, with a view to prepare the ground for the helief that Sphota, like Pragava, as chamate y convertable with Brahman.

The four forms of Vak, den minated as Park, Pasyanti, Madhyana and Vakhari may be viewed as the enting the different stages through which Sphota (Nada Vinda) receives manifestation. Both Park and Palyanti are too subtle and delicate to be comprehended by sense-organs, the former residing in the Malaahara? In the shape of motionicis I indu, and the latter coming up to the naval region pushed by the oternal wind. Of the four forms, it is Madhyama that indicates Sphota. All these are, however, more or less mysterious. The popular form, viz., Paikhari is what is uttered by the vocal organs and is capable of being heard by others.

<sup>ं</sup> चनादिज्ञान तथ सक्तानां भृद्यक्तः— Vakyspadiya. स्वीतः 1. वहाँ है सम्मानमीय सम्बद्धाः नियमनस्य ।

fernig um's affer g. - Vnijakurunge bhupann woder Ett. 22.

परा प्राकृत्कककृतः कल्लाको स्थानस्थितकः। अञ्चलक स्थाना अंतर वैद्यारीः सम्बद्धिताः

It is further held that Vada is simultaneously produced by Hadhyamā and Fackkari, but there is considerable difference between the two. We may have some cognition of Nida as produced by Madhyama, outbor at the time of counting Japa 2 or when ears are shut up. What is of vital importance is that this form of Subda, as is manifeated by madhyamo-nada is what we prousely ca. Sphota, it symbolises Brahman and has eternal existence. Sphoto is further said to be essentialy one and without diresons. These are in short, the salmut characterist os of Spuota-According to this theory, however, it is one and the same undivisible Sphots that is represented by Varya, 1 ada and Vakya, just as one and the warne face appears to be long and found when teen through stone, sword and looking-glass. or, as a piece of stone, taking reflection from red or blue flowers, seems to be either red or The difference between ke and gat is not practically due to the diversity of Sphija, out points to the peculiarities of sounds that serve to manifest Sphoja. It is to prove both the unity and indivisibnity of Sphota that it is often compared to the sky and consciousness which, though one and admirs of no fractions,

are said to have such attributive difference

<sup>ं</sup> कुमवदेश मध्यमधिकारीओ नाद समस्याते—XaSjoys.

मध्यमानाव्य वार्वे पश्चमे कार्यो च सुकार्यव्यक्ष्यकः — Mail-Ball

<sup>💌</sup> वका च सुख सर्विक्रकान्द्रद्रवस्त्रज्ञाचीवर्गावकाल देखन्तुरुकादिशाचे स्थल्

मध्यप्रभावित प्रश्नेन्यस्थित कोटी जाकी ।

as, using, usings and Jien, linear, respectively. Those who take us and sing to be similarly indivisible units, express their views in the following was. Just as letters are devoid of parts, so no letters are comprehended in Padas as their constituent elements. Strictly speaking, it is not admissible to take words separately by splitting up a sentence. To those who advocate the divisibility of both Pada and Vanya, it is the last letter that indicates Sphota, each preceding letter fieting only necessary for a cognition of the intended sense.

In view of the difference between Madkyama and Vackharl, we may divide sound into two kinds, namely natural or everlasting (mexhaustine, and unnatural or momentary. It is the natural sound only, which is generated by Madkyama, that suggests Sphota. The unnatural capraketa-dhouses sound is so called because it tises from Practic-dhouse and undergoes an amount of modifications in the shape of long and short sound. Sphota being essentially one and without any modification is not at all effected by the quick utterance of sound, which practically refers to Vikila-dhouse. Considering

प्रमृत्य कथा विश्वानं सभावस्थाना प्रमृत व्यवस्थानस्थाने प्रमितिको मृज्यस्थानः—Viktyapseliye र. प्रो

<sup>ं</sup> प्रकृतकारित समान्यकारिक स्थानिक स्

<sup>े</sup> व्यक्तिया किविया काश्राती वैद्याप व्यवेदान वद्या हेता. प्राह्मती व्यक्तियानी व्यक्तियों विकास वैद्याः प्रतिकारी 1—784 प्रवृत्यानीयः 2 77

Sphoia to be permanent, as an internal phenomenou, the grammarians have but scanty regard to the logical view advocating the momentary character of Sabda The existence of a permanent form of Subda, as is represented by Sphota as such, proves a dubious point, so much so that it merited no support but anverse orangems from all leading systems of Hinda philosophy While they speak of production and destruction of Sabda, the Naiyayikas seem to have harps sabda (as opposed to Sphota) in those view They refused to take a more psychological view of Subdo apart from what appear to be a matterof-fact one. Consequently, they lost sight of those internal operations that are associated with the evolution of sound that goes to prove the existence of a permanent source of sound (Sphota) Another point which is none the less important in this connection is that Sphota alone. as it sytdent from its derivative meaning, is really associated with the expressiveness of seuse. It is for the sake of convenience and popular practice that we assign meanings to Sabdas, but a closer examination of both the internal and external facts will show that Sphots is finally the eignificant element of speech.

As to the reason why Sphota is said to be one that does not admit of any division into

क्ट्रेक्टेडिक्टिडिक्टिडिक्टेडिट वाक्का कोडिक्टेडिट

parts, we should frankly state that the altimate nature of Sphoto, so far as it is brought to our comprehension by sound, letters and combination of words, seems to be andifferentiated Physical structure of words only differs by virtue of Fibria-ahram, but the very life of Sabda, or more coarly, the original Nada, is absolutely one and practice y change.out. What we really mean is that, though the word Gown differs from the word Ghajah both in physical and psychological aspects, the ultimate germ giving rise to such sound is really one and the same Sphota being one and permanent, Bhartrhari rightly observes that such difference, as is caused by sound, is not at all emential. The a parent difference of words to thus due to that of sound whereby Sphota is indicated Sphota to practically one, it is only the indicator of Sphoto, res cound, that hiffere.

It is evident from what we have noticed above that it is difficult to form a definite idea of Sphota without a proper investigation into the internal phenomena connected with the evolution of sound. We assume the existence of such a mystic element beyond sound only through the instrumentality of external sound that serves to indicate Sphota But we are never allowed to demonstrate its existence with a greater degree of vividness. There is no

क्टीटे अवकार्याक्रमकाम्हिककार कराती तुद वर्धीपाधिको श्रेट्यवदार. ।
 —Matjuga.

doubt that the internal operations, as referred to above, and connected with the materialisation of thought into sound, are what actually take place in the atterance of sound. It can hardly be denied that in the course of such translation so nething that her dormant within (Acyakta) gate itself manifested by degrees while passing from the innermost part of the body to the vocal apparatus. The internal wind which plays so important a part in the transformation of consciousness into sound has been alluded to in connection with the psychological sapects of language (ends Linguistic Speculations of the Hindus).

In opposition to the Naiväyika standpoint, neverting to which Sibila is momentary and consequently havie to both production and destruction. Pathá, it has sivergly supported the permanent obstactor of Sobila. It is currous to note that the attributives whereby he usually characterises Sobila, or more properly. Sphota, are exactly those that are often ascerbed to Brandman. There is convincing evidence that Pataújali, as a representative grammarian, had early rea used the distinction between two kinds of Sabda, unmely, created and permanent. It is explicitly with reference to Sphota or permanent wordsform that he used such expressions as, Nilya,

र इस ही ब्रह्मकानी किया बारोग :---Mabābbāga-

An kar, and Kutestha In connection with the exposition of the class-theory of Sphoto, as opposed to the individualistic one, he has given as some grimpse into the sa tent features of Sphota. Sabda 15, maintains Patanjah, what is perceived by auditory organs, comprehended by speel ect. manifested by sound and partains to the sky. This definition. If we are allowed to style at an such, though coneise and garbed in highly philosophical anguage, seems to be imprognated with scep significance, and purports to bring out the exact meaning of Sphota. Having regard to the importance of this definition, we think it worth while to take up the expressions of the Bussys one by one and explain them in the Light of Kalyata and Nagera Perceptible by the sense of hearing is used to indicate that the organ of hearing is only a fraction of other? wherein Sabas or sound is directly perceived. Both Nyava and Vaisenka systems have taken Sabta to be a positive quality of other Sound' which has its origin in the vibration of other is ospable of being perceived only by the organs composed of the same element. Patan, an seems to have an accurate knowledge of the scientific fact in regard to the production of sounce The expression comprehended by intellect offers

मोबोचनक्षित्रित्याम् प्रश्नेनैकविकविक्षास्यः प्राथमक्षेत्रः अब्दः
 —Vol. 1, 1, 1, 4, p. 28.

даў апрацаў зінанаў г—Рекінаваріса Вібаўв.

वाकासस्त्रीसनिविधन गीवतान् पाकास्त्रीकर्वं क्षण्यकास्त्रीयन स्थापनाः ३, ३, ६, ६,

an explanation as to how words, though consist ing of letters that are liable to disappear as soon as they are uttered, are found competent to express the intended sense. The answer is the same as suggested by the Natyaytkas. It is pract cally from the last letter that the cognition of the entire word is derived together with the impressions produced by the preceding letters. It is evidently an intellectual operation which enables us to retain the reconection of the entire structure of a word, even when we hear the last latter alone Mainfested by sound implies that Sphola, though permanent, is not sleave comprehensible, but comes under our cognition only when the vocal organs are engaged in operation for its manifestation. Nageda states expressly that the oneness of other implies similar oncuses In regard to Sabda or Sphola We speak of priority and posteriority in respect of Sabda just in the same way, as we are apt to may ghalakaka and mathibitum having regard only to the difference of attributes. Of both ether and Sphota, she so-called difference is only due to their different attributes capadho. The singular number in Sabda is interned, as Nagosa points out, to indicate both the unity and indivisibility (unanumate) of Sphota.

It is quite evident from what he has said of Sphota that Patanjali recognised three prominent

पूर्वेद्वैक्षान्त्रस्यविकारिकविकारिकविकारव्यकार अस्ति। काल्यक विकासः
 पूर्वेद्वैक्षान्त्रस्यविकारिकविकारिकविकारिकविकारव्यकार अस्ति।

characteristics of Sphoto, via , unity (Ekylon), indivisibility (Akhandaira) and eterns ity , Neigatra) In considering the question of time (as is required for the utterance of a word), he rightly observes than it is sound that seems to be either long or short, but what is manifested by sound as-Sphoto, is not at all effected by the variations of sound. He takes the instance of a drum and continues to say that sounds that are produced by heat of drum are not of equal velocity, some traversing 20 yds, and some 30 yds,, and so on. The essential difference between sound and Sokota. which has proved so difficult a problem to othersis elearly brought to light by Patainsh He declares in unmistakable terms that sphota represents what is Subda proper, whereas sound is only a quality, that is to say, it serves only to man lest Sphola. The relation in therefore, one of the undicator and the indicated. He further elucidates the point that Sabde has two aspectssound and Sphota, it is sound alone that is usua y perceived and appears to be either long or short as the case may be, while Sphote remains entire y unchanged and is not readily perceptible by sense-organs.

The foregoing observations will serve to show that Sphota, though strictly one and indivisible, is else capable of being classified as internal and

हर्ग साई कीटः क्यो भागिः व्यक्षः। जनस्य सर्वाधानस्य मेरीमाकृष्य वार्षिके स्थिपवानि सम्बन्धः। कोटकाणवेश व्यक्तिस्य हरिः व्यक्तिः कोटक स्थानां व्यक्ति कृत् कुल्योते :—Manibhidya kei I, p. 8)

etternal 1 So far as the innate expressiveness of sense is concerned, it is the internal form of Sphora (that hes within and is only manifested by sound) that is really significant. The external form of aphota, as is comprehended by our hearing organs, has no such intimate relation with the meaning. In all our linguistic enquiries we engage ourselves more or less to the investigation of the external aspects of a language but we take very little notice of the internal phenomonon which forms the very life of a language We assign the meaning to sound, as we fast to proceed further so as to grasp the ultimate reservoir of sound that is really associated of th the significance. It requires only a momenta e naideration to reacted that sounds or voca used thoughts are not only produced by the operation of vocal organs, but have their origin in certain at region of the body, which does not vacy, though the modulations of voice are always different from one another. The grammarians have thus sought to explain the existence of an internal cause of sound. The external form of Spinia is, again, of two kinds, denoting class and individual.

As a great exponent of the Mahabhasya, Bhartrhart has dwelt at length on the question of Spheta. Bhartrhari begins with the enuncia-

tion of two kinds of  $Sabrta^{-1}$  as the indicator and the indicated, the former representing the ultimate germ of speech sound, and the latter being what is really expressed by Sabda

In view of the popular belief regarding both p.urahty and order (krama) of Sabda, he makes his position clear by pointing out that no quest on of order, such as priority and posteriority, and that of plurality can logically be raised in relation to Sphote, which is essentially one and sternal. It a sound, he maintains, that passes through successive stages in course of articulation and appears to be either long or short in proportion to the exertion required for the atterance of a word. It is practically due to the varying modulations of voice, as caused by the vocaapparatus, that 'ka'-sound seems to be different from Who sound and so on. But Sphota, it must be remoindered, remains unaffected. A parallel example? is then sought to explain the relation between sound and Sphola. It is a fact of common experience that the sun, though practionary a fixed body, seems to be quivering and moving when it is seen through the agitated water of a pond Just as the agitation of water is reflected on the sun, so (inspite of the onsuess and undifferentiating character of

माहपादालकादेव कादी कादकियो कियु । एकी विकिश कादानाव्यक्ती वि समुद्राति - १४३७ वृत्रकी १४, ० था.

Sphota) order and difference pertaining to sound are falsely attributed to Sphota. The dual aspects of Sabda, as referred to above, imply that Sabda has the potency of expressing itself as well as its meaning that is associated with it by insepare to connection. This fact is further corresponded by the epistemological evidence. His main thesis may be briefly stated in the following words. Sabda, the light, is supposed to possess a couble function, as grahaka and grabya. A light is luminous by itself and serves to illuminate others. Similarly, a Sabda is first comprehended and then becomes expressive of meaning

Then, he proceeds to show how Sabda is evolved. Reference' is first made to the view as that of the Naiylyikas) that does not take Pada to be anything but a combination of letters, and similarly does not recognize a sentence as distinct from Padae and letters. The grammarians, however, entertain quite an opposite view, because they maintain Vakya-Sphota to be an indivisible unit that knows neither division nor order. It is nothing but an artificial device of grammar to analyse a sentence into parts (Padae) and those parts again into stems and suffixes.

प्रशासन वात अन्य क के प्राणी लेकको स्वयं स्ययं स्वयं स्ययं स्वयं स्वयं

There are, as the gracimarian maintains, two different aspects of words, namely, Karya or popular form and Nitye or the permanent form of speech. The former is generally produced by the exercise of vocal apparatus and serves to give a reflection of internal consciousness, the latter a what represents the ultimate germ of speech. Sphota is identified with this latter aspect of speech.

The three views regarding the cognition of sound and Sphoto may be thus briefly sammar-sed 1 -(1) Sound who a produced is heard by the auditory organs and becomes the positive instrument whereby sphota is conprehended (a) Having assumed the materia form through the med um of sound, Sphota is canable of being heard. (in Sound acts upon the organs concerned and serves to manifest Sphola. Bhartrbari leads his support to the last one. Sound is the or ter garment of Sphota. Though incomprehensible and inconcertable by itself. Sphoto reveals its existence through the moulum of sound. Sound and Spholo are intimatery related to each other. As the accentists have found out atoms or electrons as the final factor of creation, so the grammarians started with sound and ultimately reached the subtle element of speech to which the term Sphoto-

क्या अवायुक्तम्यकानुवासीय माटियांशीयां वयुक्त तथा अविवयश्यका एवं सीटम्प्रविकारियोग्यासी इति विकासियान्य, स्थः — Papyana, under the Velyapadiya. Kör. 1, 89.

was sign ficantly assigned. As to how sound and Spuote, related to each other as the indicative and the indicated, are to be comprehended, Bhartrham refers to four different views on the sub ect. Some say that sphota is recognised as identical with sound, just like a piece of martle looking red in contact with a Jack-flower, some holding sound (though not cognisable by theif) to be indicative of Sphota, some maintain that the exact nature of Sphoja being too sublie to be determined, it is sound only that comes under comprehension, some, again, freely admit that Sphola is really manifested but it is indistinct and unintellighte on account of the distance wherefrom it is evolved. No double, Bhartrhert has here recorded the views of his predecessors and contemporary grammarians in order to do full justice to so important a aubject. But we can hardly afford to pass over these views without taking notice of the anique advancement of grammatical speculations, as is cear y borne out by these references.

Referring to the intellectual process involved in the comprehension of Sabda, Bhartphari says that the cognition of Sabda practically follows from the last sound together with the impressions made by the preceding ones.

The immediate consequence of holding Sphota to be one and indivisible was a grave

नारीराधिकशिकास्तरमञ्ज्ञ क व्यक्तिक सङ् व्यक्तिकारिकासिको सुद्धीः इ.स.च्योद्रक्षार्वति — VMgrapadiya. Eir 1, 65-

one, as it threatened to strike at the fundaments principle of grammar by making all process of scalying sentence and words purely artificial. The science of grammar is primarily based apon the principle of analysis. Now, to justify the procedure of grammarians, it must be said on the contrary that they had no other atternative than to isolate words from a composite sentence, in order to make the sense of words intelligible to others. It is simply due to our inability, Bhartphari strongly argues, that we cannot comprehend a sentence without taking it to be a combination of words and words as consisting of no parts (Pracy's and Pratyaya). An examination of facts shows that the grammatical method of analysing sentence and words into their component parts, however artificial from the standpoint of Sphote, in calculated to afford the only scientific means, to far as the knowledge of meaning is concorned s

The doctrine of Sphola, an expounded by the grammarians, is not a creation of fancy and the result of idle philosophising, it is rather based on the facts that speak for themse, res A moment's notice is only required to realise the existence of some mexhaustible putency

व्यवद्वारस्य मुख्यते प्राच्याचित्रस्य काः । V&Eyapadiya 2 234.
 Papyadiya—40 च नियमक्षेत्रप्ति वर्णव्यवस्येषु कार्याद्याची वर्णविक्षासः
 पृष्टिकामण वार्यानियो निर्वति तारः — Cades Air 20.

<sup>&</sup>quot; **अस्तो**सप्रक्रियान्तिर्गक्रकोषान् ।

ying inside the body which is conceived to be at work at every time of atterance. Sound that we hear is not produced by the operation of voca, organs only, but has its origin elsewhere. However subjected to adverse criticisms by the opponents, the dectrine of Sphota, with all its mysticisms, will continue to appeal to all speculators on the psychology of language, as embodging the most accurate explanation with regard to the origin of Vak That the principle of grammatical analysis is more or less fauciful is evanuat from the fact that systems of grammar have their different nomenclatures and technical terms, though they have practically kept the same object in view and treated of the same subject.

This analytical method, though at best artifotal, is supposed to have much utility, as it practically enables us to have an insight into the actual state of things. Starting with such inreal process as the division of sentences and words, with the obvious object of facilitating the study of words, the grammarians finally succeeded in obtailing a truer perspective while dealing with the problem of 'phore Bhartrhari' rightly a serves that proper attention and close enquiry are needed to arrive at the flual goal, running through a passage so artificial and bewildering

<sup>•</sup> जायांचु सविकासेद्वेशियोगीयाचीते :—Viltyapadiya, % 535.

As it is imperfect observation that makes a rope look like a serpent, and s on delusion coases to exist the moment it is cautiously examined, so the grammarians first treated of a sentence as having many parts and those parts as containing various etters. But their mode of vision is materially changed on a closer examination of facts and they finally desertor Sphola as an imperishable and indivisible in a wit fout any reservation. The discourse on Spania reacted its cu mant ne point when Sphota was regarded to be as great as Brahman user. The doctrips of grammar has thus unanately identified itself with the same transcendental real ty which has always proved to be the break and end-all of metaphysical speculations.

The later grammarians specially Sessurage, Nagosa, Bantiol and Kondahlatia, have dealt with the problem of Sphota nore clearly and elaborately but all following the line of Patrajali and Bhar rham. The arguments advanced by Sesakrapa in defence of Sphota are briefly as follows. An indivisible unit as Sphota should be accepted on the ground that the sense usually denoted by a word can neither be derived from an individual letter (as it would render all other letters entirely meaningless) for from a combination of letters, for letters being hable to destruction as soon as they

म प्रश्नेत न स्थितक य मैकस्कृतिकेच्या. प्रश्नेक प्राप्तक वर्षा विद्रु स्त्रीट स च दिया — Sphejaustivanoù)क्यूक.

are uttered, it would be practically impossible to have a congregate of such transient letters. It is not even sufficient to say that they are cognisable by the same act of memory, because, it it were so the undestrable consequence will be the identity between such groups of words as, Nucli, Dina and Rasa, Sara (there being difference of order only), as they consist of the same letters and are comprehended by the same faculty of retention. The grammarians have, therefore, proceeded a step further and recognised the existence of Sphoja, which is suggested by sound, eternal and not at all divinible into parts.

We can compare this view with what Patanjail has and with regard to order in letters.' As two letters, Patanjall argues, cannot be simultaneously pronounced on account of their tranment character, it is useless to raise the question of priority and posteriority in connection with letters. This order is to be understood as an intersectual one.' Sees continues to say that the eight ion of Sphola follows from the last letter together with the impressions made by the preceding letters."

The later grammarians have to a certain extent shown prolixity in enunciating as many

म वर्षानरं पीर्वापक्रेमिकः भवदित्वकः तिकास वर्षानाम् ।

<sup>-</sup>Mathbages, Vol. I. p. 856.

श्रीविक्यमेन कदालां कीर्यकर्त्य ।

<sup>•</sup> पूर्वपूरी तुम्ब्राणकारमा सन्दिक्तिको विश्ववि स्मृति की छ । —शिश्वविकार विश्वविकार ।

as eight different forms of Sphota, such as, Varna Spho.s. Pada Sphote, Vakya Sphote. Akhanda-Pada-Suhara, Akhanda Pakya Spho a Varna Jats Sphota, Pada-Jats Sphota, Pokya-Jate-Sphota. The author of the Sabaa Kaustubha has clearly dealt with all these classifications. It must be, however, remembered that these varieties, with the single exception of Fahya-Sphola, are more or less unreal and not accepted by all grammarians. Reference has already been made to two kinds of Fakya-Sphota, car, cham wor a tquesta nA faubrithn, has ease to see how far these standpoints (July Sphote and Tyaku-Sphous) are in concordance with the Manibhasys. Sabdates winou pertains to ad Sabday is regarded to be a class, and consequently, wereful by its very nature deserves to be irented as eterns. Bhartzhari has thrown some side izht on this point. The word Sphola in wager स्कोटमार्ज निहिन्दर्ने has led some to favour the view that Sphote is viriually a class that is suggested by individual words or sounds, and that appearer receives the designation of dayona hy suggesting Jate-Sphota Some, again hold ! on the other hand, that Fyalts Sphota as opposed to Jair-Spho'a) is one and impermbable. As to the apparent plurality of Fyakts, they maintain that the interval or intervention caused

जिलामियासम्बद्धाः

बाधरेकलकारी तका विकास समाते (— Blairy स्वास्थित देएल).
 बाधियका कः — कह क्या एक वास्थित जीवाधिकर वसी कुम्बद्देश-कृष्य वक्तांति (— M. B. 1 p. s.).

by time and words, which tends to prove the diversity of one and the same Pyakis as o. is only due to the variation of sounds whereby Sphora is suggested. According to this point of view, it should be borne in mind, the a-wound in da a not distinct from that in ada view is, however, open to objections and is finally set aside by Patanjali. Those who like Patanja.. advocate July Sphota! advance their arguments to repudiate both unity and sternality of Pythle sphola on the ground that a seems to have more than one form, according as it is called white, annualty, wards and pluta. It is not even reasonable to suggest that the same a which is first pronounced as adults is next taken to be Anudatta and so on, for, if it were so, Sphote would occer to be eternal on account of its assuming diverse forms. Thus, Jan-sphola is finally accepted as what gives the correct solution of the problem \*

Having thus discussed the salient characterlatics of Sphota from all possible standpoints, we now proceed to see how Sphota-rada, which is popularly attributed to the grammarians, was received by different schools of Hindu philosophy. However carefully conceived and ingeniously nourished by the grammarians, the

<sup>•</sup> कानिएंक एका, अव्यक्तकात्मका प्रति वादी वर्षः 🗻 -Oddyosa

Migfelnsten figur — Mohabhdere, 1.19

एवं व्यक्तिकोड्यकं निरातनी क्रांतिकोड्यक मनावीतने — -<sup>स्ट</sup>ाइम्स्ट-

नकादिया प्रवासिका स्वाकारः। प्रवासिका स्वाकातिनक्वनित साविक्वीट्रपंथाः॥ स्वन्तीपितः -&signia

theory of Sphota seems to have a strange fate. because . fallet to have any favoural extrestment at the hands of reputed phtosophers. What is still more regrettable is that it was rather subjected to storn and rigorous criticisms. Though it embodies, so to speak, the crowning achievement of all grammatica, specimations, the theory of Sphota autorianately niet wish nothing but disapproval on all sules. The only school of Indian thought which appears to have lent support to the assumption of an invisible speech-up t as Sphoto, is, if we are aboved to hold, the Yoga system of Patanjah It is practical y on the evidence of such apportune. as Yoga Satras 1 31 and 3 17 and the expositions of Vyasa thereon, and partly in consequence of the supposed identity between the authors of the Mahabbaya and the Yoga Sutrus, that the existence of Sphola is said to have been recognised and supported by the author of the Yoga Sutra. Truth to tell, there is no clear mention of Sphota as such in the aphorisms of Yoga system; it is only in the comments of Vyass and the gloss of Vacaspati that some light has been thrown on the question of Sphota.

It is too well known a fact that all objects of thought, with the exception of Primordial matter and Soul, are declared to be कार्ब or

महार्टिदयक्तीयम्ब्यु सर्वे नार्देशिवि

products by the teachers of the Samkhya school Hasing taken a rather perverted view against the orthodox interpretations, they have rejected the fundamental tenets of the Mimamaskas, ess. eternatity of sound," eternality of the Vedas and eternality of the relation between sound and meanings. It requires no other evidence, hold the Samphyaites, but ordinary perception and inference to prove that Sabda is produced by the agency of vocal organs and has only momentary existence. The Sankhya Satra (5.57) distinctly rejects Suhota as practically incomprehenand The reason of their refutation is a very simple one. As no other element apart from letters comes to our notice in the cognition of a word, it is absolutely useless to assume the existence of Sphota (which passes our vision and comprehension) as distract from letters.2 As letters are, on the contrary, directly perceived, it is more reasonable to take them to he expressive of the sense. If, again, letters are supposed to be meaningless by themselves, we are amoved to doubt the so-called expressiveness of Sphoja. Now, the point at issue is when letters are found to be really expressive of sense, the assumption of Sphoto in addition to letters becomes a superfluity which the followers of the Samuhya school are not prepared to accept.

म सम्बंधियाओ आर्थतनामीकें; i8- आवर्थने पुत्र केवरक, व. वंश.

<sup>&</sup>lt;sup>3</sup> प्रतीकप्रतीतिमां भ कीटामाकः कृष्यः 1—-श्रिकाक्षेत्रक श्रिकाः, ३ वर. क्वोत्तिवेषां अभवनीतिः कीटाम क्योत्तिविक्ताः, वणाम कीटः वष्ट्, वितु क्यो यव । -श्रिकाक्षेत्रकृष्ट पेल्कः.

There is another argument which also goes against the indivisions character of Sphota. As meanings are habte to changes according to the different arrangement of letters (as in Nadiana Dina) and as sounds are diversified in their character and have manifold a gardenace, we cannot reasonably take Sphota to be one and eternal. The conclusion to which this argument leads is that Sphota, being inconceivable, is far from being Sabda proper. It is letters along no matter if they are perishable, that constitute words in the real sense of the term.

No comment is, however, necessary to show that the Samkhyantes, who profess to be rationalistic, have taken notice of only the outward aspect of speech and have totally neg ected the more important side of the question, siz payeaulogical or internal aspect. Their main difficulty is that they ascribe significance to so transicat a thing as letters, but do not strive further to find out the permanent source of Sabdo as a manifested by sound As to non-perception of Sphata, It must be remembered that the Sphotavadian also were not slow to emphasize the difficulty that les in the way of having a perceptions. knowledge of Sphoto. They made no secret as to the necessity of a thorough concentration of mind in order to realise the existence of Sphota. It requires a good deal of invitical power, or some amount of spiritual vision, as is given rise to by the awakening of Provid-netra, to grasp the cit-espect (Sphota) of the Supreme Being,

## 1.4 PHILOSOPHY OF SANSKRIT GRAMMAR

Moreover Sphota is not capable of being perceived by ordinary sense-organs: it is only suggested or man fested by sound.

Regarding the existence of Sphoto (as distinet from latters), the views of the Mimagisakas, as ally represented by the author of the Slokavartika, are far from being reconcilable with those of the grammarans. Having taken a purely physical view of Sabda. the Mimamsakas, like Sankara, turned to the old theory of the revered teacher Upayarea and accordingly identified Sabda with letters. To assume something as Sphota apart from letters, is, as they hold, opposed to all cognition and experience. Letters are actually perceived in a word, as, for instance, the word good does not appear to have any other of ment excepting the three constituent letters ga, an ana swarga. It is parious to note that while so much stress is laid on the popular experience, the importance of the legical aspect of Subdo has amogether been ignored, so as to weaken the ground on which the gram curians sought to build the edifice of Spholavida When Sabda, as a combination of latters, is practically seen to be expressivaof the sense and as no other factor is found to be in operation in the comprehension of the meaning, it is nothing but superfluous to assume the existence of Sphole, as distinct from letters.

The grammatine, it must be rememiered, have declared Sphota to be virtually distinct from letters and further held appeals to be seen y significant element of speech that Minamsakas 1 maintain that letters have no parts and that there is no such collection in the agention of words apart from that of the component letters. In assigning meaning to words, the Mimars. sakas had to face one difficult problem question presented itself in the following form --Are all actions individually significant by themselves, or, as it an aggregation of them whereby the meaning is expressed? The unionable character of the first view is clearly evident, since the competency of each individual letter to signify the intended sense is contrary to our experience. As regards the accord view, it is not possible to have an aggregation or an intitangous combination of letters, simply for the reason of minute autoryais in the utterance of sounds. The Miniagrakas make their way out of the difficulty by saving that the significance of words depends upon the convention or popular usage. As the comprehension of the meaning directly follows from the letters that constitute a word, and as nothing ease is required for the purp se, it is only logical they hold, to take letters as what express the sense Kumaria shows further how by accepting

वाषकता कार्टकलिए।

<sup>·</sup> alleng-Sicks virtisks.

Spholo as an entity, we are hable to make a number of unnecessary assumptions, such as, the existence of Sphola, distinctness of Sphola from letters and its indivisibility quite olear from what we have said that the arguments advanced by the Muntipakas against Sphotavada are, generally speaking, reducible to two only, namely, the existence of Sphojo apart from letters (a) involves a negation of perceptible facts (grayifa) and (ii) is an unwarranted assumption of something that is invisible or amperceptible (पाइकस्वा) The conclusing verse of the author reveals, however, the reason why he could not lend support to the theory of Sphota As a matter of fact, the assumption of Sphote, which makes all divisions of a sentence and words merely artificial, is found to be entirely inconsistent with the main tenets of the Miniamsa system, for it renders ako, prayāja, etc. (which pertain to letters, words and sentences) absolutely conventional. It is, therefore, to retain the gentane character of the Vedic texts that Kumariss made such a vigorous attempt to refute the existence of Sphots

The Vedantins have fully acknowledged the eternality of Sabda. They have, on the authority of scriptural texts, even gone to the extent of investing Sabda with the potency of producing the entire world. While dealing with Sabda

<sup>।</sup> এবালিনিক, মান্তবিক্ষালা; বহিনু কৰা ক্ষমান্তপানি। ক্ষাৰ্থনি নাঞানহৰক্ষেত্ৰালৈ ক্ষানি কৰুঁ এই বৃদ্ধ হয়: দু—5loke-প্ৰানিক, এটা

(Logos) and its 'world producing power' Sankara has conveniently devoted considerable space under the Vedanta-Sütra 13.38 to find out the exact nature of Sabda W to his characteratjo manner of presenting arguments, he first points out the incongruines that become aimost unavoidable, if letters having both production and destruction, were to be regarded as Sabda proper Bubsequently be continued to schoolyledge Sphota as what represents the permanent form of Subdo. The way in which Sankars has at first advanced arguments to defence of the existence of Sphota, exposing the untemple features of wique, leads one to believe, though temporarily, that he enterlained no antagonistic view against the grammatical interpretation of Sphote sada This impression is, however, of a short duration, because next we due Senkera more favourably examining the view of Upavarea almost to the same way as the Mimamsakas. As to the question of production and destruction of letters, he argues that it ready implies the re-cognition ( uniform ) of the same letter. What is meant as that different etters are not produced and aftered each time, but, as a matter of fact, the same sound, say ko as in kalo and kāta) is heard. It should be, however, noticed here that the Na.yayikas are not prepared to take the above as an instance of re-cognition, but explain the

## 1.8 PHILOSOPHY OFS ANSKRIT GRAMMAR

sameness of ka-sounds as due to their belonging to the same class ( West ) To sum up the two views According to the Mimämsakas and the the same ka-sound is Vedāntins. again and again, whereas the Naiyāyikas do not maintain the non differentiation of the indiviguals and consequently take all ka-sounds as belonging to the same class. This re-cognition, continues Sankara, does not follow from the knowledge of a cuss , it is individual letters that are comprehended each time. Again, we are accustomed to hold the form gash. though it consists of three distinct letters, as one word. How is it, then, possille to have such a cognition of openess when its component parts are far from being one? Having attributed the diversified character of one and the same letter to the difference of sound, he proceeds to say that sometimes many things form the subject of one intellection," as many trees, for matance, are denoted by one word 'forest' (Fana) At last Sankara sures up the arguments on both sides, pis., Pornacada and Sphotorade, and after a minute examination of facts arrives at the conclusion that the view maintained by the Farnacadias 2 is simpler and appeals more to reason and experience, while that of the Sphojavadina is vitiated by prolixity and involves far-fetched

च्येवाम्।यंत्रवृत्तिविक्यामः।

वर्षप्रतिकृति स्वीयको कलानाः कीट्यक्तियम् इत्यानियदेश्यासम्बद्धाः भ वर्षाचेत्रै सनेष स्वास्त्रमाः, वहेटं व्यक्तव्यक्ति च कीटी विव्यवक्रीति नदीवही सम्बद्धाः स्वात्—क्षेत्रव्यक्तिक्षाः

apeculations. To hold, he observes, letters, as they are comprehended one after another, to be indicative of Sphoto, which is said to signify the intended sense, is to take a superfluous view of the whole problem.

According to the Nyaya-Vaisenka point of view, sound is a quality of other, comprehended by the organ of hearing, and has only a momentary existence. It is of two kinds-(1 sound as represented by letters like ko, etc.; (2) sound as produced by beat of drum and blowing of conches and the like. The former, our, wif-सम्बद्धक, is alone significant and is generally used as a medium for communicating the deas. Prasastapada, the well-known commentator on the Varies an-Sittens, has attempted to show how words are produced. The view of this commentator regarding the origin of sound is almost the same as is to be found in treatmen on Sikids. A desire is first felt within, the author says, by the conjunction of the mind with the soul, for the atterance of seuad in order to give expression to the thoughts rising in the mind), then efforts are made which bring about a movement in the region of internal our. Thus moved by causes from within, the internal air proceeds upwards tall it comes in contact with the vocal apparatus. This conjunct on which is followed by a brations in other gives rise to sound that is destroyed as soon as it is uttered. A word s, therefore, Kārya, as opposed to Naiya The Naiyayikas as well as the Vaniesikas have thus taken a

non-eternal view of Sabda differing from the grammarians who assume a permanent form of Sabda, as is represented by Sphota,

In his annotation on the Bhasya, Bridhara 1 nas made an attempt to show the absence of legic in the grammatical conception of Sphota. He first raises the question whether meaning is expressed by a sentence or by Sphota. If a word is nothing but a collection of letters, boids the Sphotoradine, and a sentence not at all distinct from its component parts, then there would be no comprehension of the meaning whatsoever. For neither individual letter is competent to convey the entire meaning (as it would res der other letters simply redundant), nor is a compination practically possible, as all letters ennuot be pronounced simultaneously. The author meets thes objection by holding, for argument's sake, that letters are clemal and not transitory, as in that case such an aggregate would not be ancomprehenable. But this argument cannot stand for obvious reasons. It is further argues by the opponent that letters are perce yed one after another and then impressions are produced in the mind. This is also antenable. For, if there is order in recollections. as shown above, there would be no co-existence of sounds to form an aggregation. As the comprehension of the meaning is otherwise impossible, the Sphotacadens have been led to acknowledge

Nyaya-kunduli (Sridkara) — Sh., p. 267.

the existence of Spholo, as what expresses the meaning. But such an assumption has no justification to a rationalist philosopher dise. Spholaria. The following arguments, a nong others, are sought by Stidhara to refute the existence of Spholar Sphola is never directly perceived but falsely assumed by the grammarians; the denotation lies within the word and not with an imporceptible entity as Spholar To assume Sphola, as distinct from letters, is as to lactor is as to conceive a "flower in the sky".

Before bringing this topic to a close, we have one word more. Considering what has been sale about the doctrine of Sphola by different schools of Indian philosophy, it is sufficiently clear that the main contention raised against Sphota is based upon the fact that the assumption of Sphoto is contrary to all perception and inv wes for fetched speculations. Having taken their stand on the facts established by alreot perception, the opponents of Sphotaenda seem to have carried the popular view in their favour. Brest women be a positive mistake to suppose that what the Sphotocadour tried to establish a not may but fanciful. It cannot be, however, cented that the Spholoradina made no secret as to be imperceptibility of Sphon by ordinary means. Moreover, it is repeatedly pointed out

 <sup>1</sup> अपूत्रपुत्र Manda ! (Seldhara p. Se series, स्वयां संस्कारविद्ययक pp. 989-27). तृहेर्ग वृद्धिक एव संस्कारवृद्धिक राज्यसभावत् ।

अवस्कुनसद्धन क्योटकक्रमः स दुका।

that the realisation of Sphota requires a good usal of spiritual meditation as well, as perfect concentration of mind. As it is not logically correct to take anything to be unreal, simply because it is not direct to perceived, we do not fing a officient reason to deny the very existence of Sphota wareb, though imperceptible, is said to be manifested by sound. Sphoto, to speak the truth, bears comparison with the soul, as both of them nome under our cognition through the matrumentality of inference, the former being maicaton by sound and the latter by volition, effort, pleasure, pain, etc. As to the other side of the contention, we should say that the upholders of Sphotapage minutely examined all external aspects of words before they could grasp so subtle an entity as aphot, by unfolding the psychological phenomena auderlying the origin of sound.

To summarise what we have said about Sphota Sphota is the same as Saida Brahmon or Brahman revealed in the form of Fak. Sphota represents the internal aspect of Pragand, it is eternal and cannot be divided into parts (akhanda) and expressiveness or Vācakatā lies with Sphota and not with Pailas, isolated from the akhanda-rāhya—the indivisible unit of speech. That there is no essential difference between Sphota and Pragand has been clearly stated by the ancient seers. Nāda or primordial sound is said to have first

originated in the spatia, region of the heart (hrdyakūša) of Brahman when he was deaply absorbed in medication. This subtle form of sound is capable of being perceived by shutting the auditory passage of the ears. Out of Nada arose Omkara, the salf radiant, oreative factor, which is regarded as the positive symbo, of the supreme Reing \ \ \text{.ewed from the standpoint of Yoga, Sphota, Prayers and Protebut are almost the same. The internal aspect of Van. so a represented by Para and Pasyanti, is inseparable from est-takts, the fountain source of an cognitions. Pranara or Pratible, as we may call it has its permanent seal in the beart of all sentient beings; its fourth part is what is koown as ardhamatea or aphota. Further, it is held that Sphoto which serves to manifest Vak is heard by the supreme Son (Paramatman), when the sense organs as inactive in a state of sleep Both S tota and Artha are in reality the manifestation of one and the same Son. . It is only to the grammanan that one gets the designation of Vacaka and the other sa Vagya Pratibha or intelligence is shaped by Sabda and Artha. The inseparable connection in which Sabda stands to Artha also points to their origination from the same source, i.e.,

सीऽतं प्रापितसम्बद्धः इत्यः श्रेषणं युपैतंत्रियसायस्यो याही सः स्वीहः इत्यासे (—-देशक्राक्षणं) (स. 182).

प्रकोति य इने कोटं सुधं की व प्रवद्धक् —-शब्द p \$91.
 प्रकोशकार्य विदी सन्दर्शकारकार्यक्रिकी :-- V&s epid(y s, 2, 8).

Raddh. Darga makes this point clear when he continues to say that Buddle (Pratebhā) residing in the heart of all in the firm of knowledge (abhidhami) and knowab,e obhadheya gets materialised into Sabda and Archa respectively Again, it is said that what is denoted by an sentences is no hing but Prantha (Pratibha een vakgarthah) According to Bhartrhart, it is mahāsattā ar mahāsāmānya (nationate reality that is really denoted by ail Sabdae It is one and without any division (wibidge, and order (krome). To but who has not attained that spiritual vision while enables one to visualise the all-pervading reanty, this make-salle in sely appears to be manifold as the objects possessing it are diversified in their extorum outlook Sphoto is identified with this make-eatth. Sphoto is the ultimate germ of an word-forms (So he surresalularthaprobyteh .. words may differ from one another, so far as their external aspect is concerned, but the internal or intellectual one Sphota) remains the same. The Valyakaranes used to look upon Sabda as the aud.ble manifestation of Brahman and advocated constant meditation on Sobda or Sabda-Brahman as a regular form of Yoga that altimately leads to the emancipation of the Soul (param Brohmädhigamyate).

The standpoint wherefrom the grammarians have viewed the ultimate germ of all

<sup>ं</sup> वहीरे श्रेक्षियामानियोगकाः वृक्तिर्वेशकार्यम् प्रितः ... Kirnkta p. 47

speech-sounds is materially different from those of Satkara, Kumāri a, Šrīdhara and others. To the grammarians, Spāola is sacred and divine, so much so that it is finally identified with Brahman Notwithstanding all adverse criticisms that have been heapen upon the assumption of an intellectual phenomenon as Spāola, the theory of Spāola, will continue to survive as embodying the most reasonable and scientific interpretation a pout the origin of sound

## CHAPTER V

## SENTENCE AND PARTS OF SPRECH

Sentence-the descriptions. Parts of Spacely-Prakes, and Prayage. Eponage and Mighto.

In accordance with the strict interpretation of the doctrine of Sphoia, as we have observed the ans ytical method, though adopted by the grammarouns as a cardinal principle, is liable to be regarded as purely artificial. But there is no denying the fact that the grammarians had no other alternative than to take up this process of these ving sentences and words into their constituent elements, as the only massis of getting into the meating of words. Grammar is not a creation of fauer, nor an artificial combination of rules. Grammar is rather a popular science, the principles on which the structure of grammatical generalisations stand are more or less drawn from popular experiences. That a special rule becomes applicable in preference to a general one, Palanjali observes, is a fact that is not ber enjoined by a divine authority nor sanctioned by the authors

हैर्सच्य काञ्चापवति वर्षय धर्मम्भकाराः यङ्क्षपवारै सम्बन्धी माध्यकानिति जि तर्षि १ लीविकोऽसे इष्टश्यः । कोनेऽसि भव्यति संसन् माध्य सर्गति Makhbalaya avder the rain 244., L. J. 47. of the religious texts, but it is a popular example which is perfectly consistent with our daily experience. Both Karyavana' and Patanah bave repeatedly arawn our attention to the most important point that the study of grammar has for to object the discrimination of correct words. Though corrupt forms are found to be an expressive of sense as their corresponding correct words, it has been stated with an possing emphasis and carnestoess that the use of grammar is alone attended with religious felicity!

Though there are eight different varieties of Sphola, as we have already pointed out, it is the Vokya-Sphola alone that is held to be real, the rest being more or less artificial. From the standpoint of Sphola, Vakya is not divisible into participation the really significant element of appears. Bhartphari has the following. Just as an inner process also that of analyzing words into items and suffixes is also resorted to for the knowledge of mintelligent people, so a Valga

क्षाचानुबाह्यनेऽच्याम् स्टब्स् विकाशः सन्त कानुस्यकः — F≹r under he role Pko , 1. 1, 44

Kar 09.

श्रीचतीपृष्टवयम् सम्बद्धीने कामाच चन्नांवसन् : 744 %
 साम्बद्धक स्थापित्वस्थास्य केन्द्रवर्षः — 761 %

समानारा मर्वे सर्वे अस्टेन कारकार्यन क अनेन्यकः 'स्वापे 🖂

Mahibhigen, Vol. I, p. 8

• वाक्यकोटी:निनिक्क निम्नोनि क्यक्तितः - Yangabatayabbiqaya

न्यां वर्षे विज्ञानने प्रकृतिवर्णनादयः । च्योत्वारसम्य गान्यं प्रवासानुप्रवर्धान्
Vhtyspadiya, 3, 10, and च्योद्यन्तेय नामांन्यः वक्रविप्रस्त्वादिनम् - -/bid
hör, 8,1.

is broken up into Padas by the grammarians with a view to get into the meaning of words. This Apoddhära or decomposition is the first and foremost but ness of grammar.

There is much divergence of views regarding the precise nature of a Fokyo Bhartrhari has stated as many as eight different views of the ancient grammarians in regard to the constitution of a Vatya ! These views are summarised na follows -A Fasys is (1) a verba, form, (2, a collection of words, (3) a class, (4) one and individual. (5) an order. (c) an intellectual assemblation. (7) the first Parts. (8) a. Partos d flering from one another but having mut ial expectancy Of these only 8, 4 and 6, 4 c., 0.288, one and aday able and intellectual assimilation of mesnings are accepted as proper definition of a Vakya by those who mainlyin the addition by of a bakya. The rest, on the other hand, are supposed to form the accurate definition of Valya from the standpoint of those who aphold the dissolvability of a Vakyo (Pedagadina). Again, the definitions of Pakya, as either order or collection of Padar, are compatible with the view of the Abbihildayayaradius and those as, verbal form, the first Pada, all Padar in their different aspects having mutual expectancy, are consistent with the view of the

भाष्याक्रमणः स्वानीः श्राणिः स्वान्तिक्रीः प्रशीक्षण्यः सन्द्रः
 भाषा प्रद्रानुनीपति । प्रद्रमण्डं स्वान्यपिक्षः श्राण्यास्तिक्रिया वृद्धाः स्वानिक्रिया वृद्धाः कार्यपर्दिक्षः — प्रिक्षेत्रकृष्ट्याः १८ । १.

Angstähhidhänggädins A Väkyn is also defined as a combination of words baving mutual proximity, expectancy and compatibility. These three characteristics form the mediate causes with regard to the comprehension of the mean ing from a sentence. (1) Expectancy-Au aggregate of words that are not mutually expectant fails to give a connected idea, ne, for instance, no consistent mesning is cogn sable from such an unconnected group ol words, as गीरण: पुत्रची कर्यों and वटकामेलमानयन wife: and so on. (2) Proximity (mplies that words that are uttored at intervals cannot have any inter-relation amongst them so as to constitute a significant sentence 3) Competency means that we cannot construct a sentence out of words the meanings of which are mutually incompatible (as in sixen firefit) Jagadisa is not, however, prepared to take these three as direct causes, so far as Sabda bodha or verbal nognition is concerned, because they would tend to place Sabdabodia under the category of inference. The Natyhythas bave, therefore, taken them to be Sakakāri (conditions), as apposed to direct causes. Expectancy refers

<sup>ः</sup> विकासस्य स्वाप्य सुद्धे र श्रीकारिक विकासकार विकास सम्बद्धि । स्वाप्य स्वा

to the physical side (ज्ञान्त्रज्ञा), whereas competercy is to be understood as pertaining to the logical side of Sabdo (wifer). We generally find that verbal expectancy is satisfied by words a one.' But what is logically correct is that expectancy is also connected with the meaning and not with the form alone, and consequently the expression uguature means a Pada that is indicative of the meaning baving mutual expectancy with that of another. It is sufficiently clear from what Patanjali has said regarding the interpretation of syspeksa that expectancy really pertains to meanings that are reciprocally expectant. Similarly, competency, as a Sahakam-karana, is also to be understood as related to the meaning. As the cognition of import (Attag) alone cannot produce Babdabodha independently of expertancy, etc., Gangesa recognises the necessity of their help for obtaining the so-called verbal cognition, Proximity,2 strictly speaking, is not a cause, It may be so with an unjutelligent man, as it tends to help his quick understanding, but in the case of an intelligent man, proximity is not unavoidably necessary for his cognition. Import is also recognised to be the meaning of a sentence. Gangein states clearly that

मानी कालाक वन्तेन पूर्वते ।

भरवितः बाल्दनीयं न नाम्यमः। कलकानिक्यमः न नीवे कारपन्, कमलक तु साम्यासनिक्षि नीवी कारीीवर्षः: —Massiess, Ecolopis (%).

<sup>े</sup> सात्रकारीचीचे क्यासामाञ्चल् (—Taritacio Simani. p. 316. (Gabilehingdo.)

the cognition of suport is a necessary condition the matter of verbal knowledge. 'This sentence 'is attered by the speaker with the explicit desire of expressing this sense" is the way in which Totporyo is generally obtained. But Nagesa differs from the Narvaytkas and does not take import as an unavoidable condition for the comprehension of quart, inasmuch as the meaning of a sentence is also cognisable even without any reference to the particular import of the speaker. The cognition of import is essential in the case of those words which have more than one meaning, as प्रदि, सेश्व, etc. Nageta, however, maintains on the authority of the Manabhasya that it is the knowledge of context (Prakarona), propriety and the (ke that helps us in determining the particular import of a word when it happens to have more than one meaning.

The author of the Vāritka' defines Vākya as a verbal form having conjunction with either an indeclinable, a Kāraka, or an advert, i.e., a verbal form constitutes a sentence in combination with the above adjuncts. Some say,' as Pataūja, observes, that a verbal form with its adjuncts is sufficient to constitute a sentence. It is further suggested that a verbal form alone'

<sup>1</sup> पूर्व वास्त्रवेत्वर्णवादीतीत्वाका वक्कोन्यदिक्ष (—Mad-Apt. p. 52)

a square Communication armed .- Par 9 noder the rate Phys.,

<sup>211</sup> 

भारत भारत-भारताते सांध्यीकवां महिन १० विका

<sup>&</sup>lt;sup>\*</sup> यवशिक्ष्यासम् ( चीन्नर

is competent to constitute a Valys. These deflations have made it perfectly clear that a verbal form is the main constituent of a sentence. If we take a verbal form as what constitutes a sentence, the meaning of a Fallya wi **necessarily** be Kreyn or action (Kreyn varyarthan). A sentence in the grammatical sense of the term, cannot be framed without a verb. Jagadisa does not, however, lend his support to this view. He maintains on the contrary, tuat a Paga is a combination of mutually expectant words and does not insist on the presence of a verbal form as the first and foremost cond tion of a Vakyo. A verbal form does not, therefore, occupy an important place in Jagadtia's conception of Pakea contention is based on the fact that when a combination of words tike mil antiq, which does not contain any verbal form, is also found to be clearly expressive of the sense, it is not strictly correct to hold that a Pakya without s verb is practically incomprehensible. The grammarisus hold the opposite view. According to them, a sentence is not at all possible without a verb. What the soul is to the body, so is the verb to the sentence Jagadiáa has also rejected Amar Simha's definition of Fakya, '- 'Fakya is a combination of words onding in sup and tis'--- since it is over-lapping as well as incomplete

क्रियारणितं न सम्बन्धनीकादिकास् पार्का स्थादी विश्वतिकाकादकाँ सः - स्थिपेर्वभवतिकृत्यक्रितिक स्थातः 18

or open to the fallacies of Ali, yapti and Avyapti. It is to be particular'v noticed that with the Nalyayikas the form ghateer is nothing short of a Vakue, because it is expressive of the sansa चटवृत्तिचर्मत्वयः The way in which Jagadisa has defined Samaso makes it clear that the form milam is as good as a Pakyo and the form nitotputam is consequently, a Maha-calya grammarians cannot do away with the verb, so far as the cognition of a seutence is concerned As no complete and consistent sense is comprehenselve without a rorb, the grammarium, as a rule, understand such forms as ash and bhavati in those cases where verbal forms are not actually present. To the grammarians, the expression wall warm necessarily implies such a verbal form at agarchate without which neither is the sense complete, nor the peoper Karika (Anadāno, determinable

It is also a difficult problem to decide what is actually denoted by a Vokyo. There is a great difference of views regarding the meaning of a Vakyo. Some hold that the meaning of a sentence is the same as what is denoted by its component parts, others maintain that a sentence is expressive of the sense that is virtually different from those that are expressed by its constituents, either individually or collectively. Kurourila has thoroughly discussed these two contradictory views in the Vakyādhikaraņa of his Sloka Vartika. The doctrine of the eternality of both Sabda and

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Its relation to meaning, though so seriously supported by the Mimamsakas in the face of much adverse opposition, was not considered to be sufficient to prove the authoritativeness of the Vedas. The validity of the Vedic injunctions, which have come down to us in the form of sentences, was questioned by the opponents on the ground that the meaning of a sentence is distinct from those of its constituents. The Mimamaakas meet this argument by holding that a sentence is practically a combination of consistent words and denotes exactly what is expressed by each word, i. e., the meaning of a sentence represents only a sum-total of the meanings of its constituent parts. There are, so to speak, two views, as held by the two distinct schools of Minamas systems, our, Bhatta and Guru, in regard to the meaning of a Fakyo (1) Abhihi/decayardda '-It means, as is impired by the very expression, that Anagya or correlation between the meanings,' as expressed by words through their respective conventions, is what constitutes the aignificance of a Pakya. The special import ( विकास की श्रेप: ) that is usually brought about by the particular connection of meanings and which does not practically follow from any constituent, is, according to this view,

म सास्यक्षेत्रीकृषि वाष्याची व्यक्तिविकतस्यानादिनो अल्ला । अन्य एव वालाप्ते इक्लिलाधिभागवादिनः )—Xéryaprak Ma, p. 37

also supposed to be impreed by the Pades themserves. What is exactly meant is that the significance of a Vakyo is the same as is denoted by Padas making up a sentence, and 2 Anotta bhidhanagada- According to this view, Padar are first related to one another in a sentence before they can express the consistent meanings, that ts to say, the usual meaning is obtained from the particular connection of Podes. The grammarians not only tried to prove the audivisibility of a Vatya, but also attributed the same property to the meaning of a Vdkyo. Just as there are no parts in a Vakya, saya Bhartglurs,' so there is no division, so far as the eigenfeation of a Pakya is concerned. Some hold that the sense expressed by a Fatya is glass. To those who, like the Sphotaradise, maintain the indivisibility of a Vakya, the meaning expressed by a Vakya is nothing but Profitted or intuition. It has already been pointed out that the internal consciousness (cartanua) reveals itself through the med um of Sabda and gets the designation of abhidheya. Bhartzbari has identified Protibhā with the makā-sallā that pervades the whole world of cognition. Though one and ind.visible. Bhartrham continues, it appears to be manifold owing to the diversified character

<sup>ं</sup> शक्क म विकासीक्षण श्रीतोऽयंक स्विकारि — Videy स्वर्केन्द्रः, प्रति सम्बद्धार्थे सर्देश विविधासकं प्रतिकादकंत — Pary sides

विक्योद्धश्याचे कौनो प्रक्रिशम व वासने । याववर्ध १५० मानापुः

<sup>7</sup>**21**gra., 18.

of the objects that come to our knowledge. What is commonly called join or class and forms the vital essence of all things is the same as Sotto. This Sotto is what is denoted by all words, it is the meaning of all Protipodikos and verbal roots, it is eternal and is the same as the Supreme Sou. It is what is signified by the suffixes like too and tol. Nagesa has clearly shown how the meanings assimilated by the intellect are expressed by Lakyos.

After dealing with the definitions and signification of Pakyo, we now proceed to consider the composition of a Pakyo. A Vakyo is the composition of a Pakyo. A Vakyo is the composition of a Vakyo must be mutually expectant and their meanings compatible with one another. Pactor of parts of speech are generally four in number. Yakka, as we know, divided speech into four distinct elements—noun, verb, preposition and particle. These are popularly known as Pador. There were evidently two classes of logico-grammarians, namely, Padorādine and Vākyavādine. The Padarādine?

क्ष्मिक्तिकात् संबैध भिद्यमाना वसाविष्ट्र स्थानिष्युर्वेश्वतः संबंधे संबंधितः स्थानिकातः स् स्रो त्राविष्टिकार्ये अभावते स्थानवर्षे । स्थानिकार्यः सामग्रीकाराम्यः सम्बद्धाः स्थानिकाः स

- Vahyapadiya, 2. Korada, 28.34.

<sup>्</sup>री पदकीवारकार्यो वया विशिष्ट्यते :—\"ākyapidlya, 8, 68, यदमित सर्व के सम्बन्धे ते चूंकनकार्य काल कालानिकार्यपुः :—Propyazaja, p. 91.

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and the Väkyarddine hold respectively Padae and Väkya, as expressive of the sense. The Padaeddine, in opposition to the other, take Padae to be the only real elements of speech, and consider an indivisible unit like Väkya as predically incomprehensible. This view does not carry much weight to the grammamans. The falsity of Padae (they are made by the grammarians), is clearly brought to light by Judgar ja on the strength of an extraot from the Manabhasya, where the term Padakara (one who makes Padae) has been used as a designation of the grammarian.

All words as a rule, connect of two parts—
Product and traigupa. Product is, again, divided into two classes, manually, Nomen and Dhats.
The analysis of mords into their limits and suffixes is grammatically known as adjustance, it forms, so to speak the cardinal principle of Sanskrit grammar. We propose to show the nature of Prakris and Prangaya before proceeding to consider the characteristics of Padas that go to consider the characteristics of Padas that go to consider the sentence.

Whatever may be the intrinsic value of Sphotacing from a psychological stand point, it cannot be denied that the assumption of an indivisible unit as Sphota is materially inconsistent with the fundamental principles of grammar

<sup>े</sup> ज क्षात्रकंत वरकारा चन्नकारी: परकारियांन सम्मानकार्य । समानकार्य प्रश्न करीकार :- Onder the role चर्माका: कर्मा, (%) , 5, 1 , 50

कियान व्यक्तिका नामभनुष्यिक्तः ।—Subdistrectipe subdist.
 No. 14.

Making all words disassociated from a sentence simply unreal and meaningless and giving a stamp of falsity to the whole grammatical method of analysing words into their stems and a filter, the doctrine of Sphota is encounted to have shaken the very basis of grammatical speculations. There may be reasons for accepting this doctrine inspite of its rigidity and apparent disagreement with the established method of grammar, but we must finosly admit that the principle of analysis, as adopted by the grammarians, is the only scientific means for gotting into the meaning of words.

Turning to the question of analysis of words, it must be stated at the outset that all words or, more properly, Padox consist of two parts, etc., Prakets and Pratyaya, though such decomposition is not always possible in the case of the so-called underivable Pratipadikas generally coming under the spade class. Yaska too has referred to two classes of words, namely, words of which both accents and forms tive elements are popularly known and words whereof these elements are not directly comprehensible by the usual method of grammanical analysis. The analytical process involved in such grammatical device forms the most important

<sup>&</sup>lt;sup>1</sup> स्थातः विकासकार कालकासम्बद्धालयाः । प्रस्ते स्थापि द्वित्व तदः सर्व ग्रह्मेश्री हः- Yakyapatiya, 2. 200.

<sup>•</sup> वस्त्रवस्त्रवस्त्रहरः ;— Mirakta, p. 151.

<sup>े</sup> वरमध्यस्थान्त्यः |—किंद्रे,

function of grammar and is almost the same as adopted by the etymologists (Namuktas) for the determination of the meaning of words. This analysis which is popularly known as Samethra is the oriterion whereby the grammarians distinguished the words of pure Sanskrit origin from corrupt forms. Apadéragias).

Prakets, as the very term implies, is the Litimate germ of speech to which formative e.ements (Protyago) are added for the evolution of regular forms of words. An affempt to find out two distinct elements (Praktle and Pratyaya) in a word that does not essentially admit of any division, on account of its unity and indivisibility, is more or less (anciful, though not astogother useless, since it helps the understanding of moanings Bhartchari deduce Prakels as that form of a word which, for the purpose of its own sign destron being qualified by that of the other stands in need of certain forms framediately following it. Of these two mutanily expectant forms, the former is called Prokyliand the latter as Praigoya. Protyaya, as Umapati<sup>2</sup> observes, is said to be, on the other hand, that form of a word the meaning of which cannot be shown to have any relation with that of the other without being conditioned by the eignificance of the word to which it is added.

व केहरक रक्षांचे भागेनात्रकरेग्यो अस्पेयक्यो: पूर्ण शहिः सम्पदः प्रमु मु-मिक्किकिक्षः moder स्थाः त.

<sup>े</sup> इत्तराचीनविष्यक्षण्यस्थितविष्यः । बीड्समर्थः वैष्यप्यः प्रक्ष्यीत्र्यं सनुर्विषः । क्षित्रं-

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Jagadisa has, however, rejected both those definitions as insufficient. He takes both Prakets and Pratuana to be significant by themselves (Sarshaga), out does not fall to notice their mutual dipercence. The relation in which Praken star is to Pretugge is one of interdependence, for reather of them is and vidually competent to express its own meaning without having invariable association with the other On the ground of such matual dependence, it is contended that these elements taken individually have no parties at sign fleation of their own. As a matter of fact, if they had meanings, when taken individually, each of them might have been used independently of the other? But it is far from being the case. No meaning is, strictly speaking, conveyed by the word gow whom it is not associated with or followed by Pralyaya Moreover, Prairti' and Pratuaya being connected with each other by inseparable relation it is not grammatically correct to use them independently ermoniast does not satisfied the independent use of either Prakets or Pratyaga. This is the train of azguments whereby Patafijali seeks to establish that a word has no parts (such as Prakets and Prathage), because

<sup>े</sup> यह-प्रत्यकाचाः प्रकारम्, वृष्टिकाकाः स्थापः स्त्रीप्रकारकार्यस्य मेथ् विस्ततः सन्दान्तरं स्वयुक्त प्रत्यांनाः —-Énbdahada स्वर्तनः श्रीतनः ते. त

<sup>े</sup> प्रकेशका क्षेत्रकृति के व्योधान प्रकार १ -- Vâs. 7. Mabbabasya, Val. I. p. 219.

Поправон больб прбт: пин сба :—Mabbbbbbps under the rule Pla., I. I. 4.

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meaning is convered by the word as malvisible with 1. How fee, are we justified in discussing the meaning of Prok is and Pratyaya, as two distinct elements constituting a word? Here Patanjali takes recourse to he logical method of agreement and differences and dearly molestes how both Probet and Protyqua, as is evidenced by such forms as erkeah and erkean, may be shown to have separate meanings of their own. The base that remains abunst unchanged devotes a thing having stem, breaches, leaves, fruits, etc., and the suffices sign fring respectively suignandy and due ity. In a group of homogeneous words, as to the above examples, we find that the stem remains more or less constant but suffices are only variant, whereas in pacute and quechate the mafter is the same, it is Pratefull at its only afferent Sometimes the charge of Prochage beings about a change in the month of of words as in he sh and hereby derived from the same OFIELD.

Bhartrham has tried to show that the discrimination of Padas and the comprehension of their exact meanings are, strictly speaking, far from being real. There is of course no fixed principle so as to precisely determine the

समुद्राय≪ाचे वाणीकादशस्त्रामानवर्षस्त्रातः । Mab≤bbअपुरः १८० ८, p. 518.

Mababhanya under the rule Pag., L. 2. 45.

Bhartibute की बहुत: विकासकार्य किये प्रत्यकारण । व्यवकारियामा विकास किया है - Villyspediye, 2 3-25

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meaning of Prakris and Pratyaya. We cannot definitely say, 'this much is denoted by Prakits, and this is exactly the meaning of Protyaga? In grammar 1 as a matter of fact, we meet with instances where the basic element does not sometimes actually exist, but its meaning is usually denoted by Profugue (as in syan and sometimes Prakris is found, on the contrary, to be expressive of the sense of Pretyoya (as in alan). He continues further that in an instance like pocanti what is denoted , with by the two different suffixen' (cikgrass -mu and for ) is generally expressed by one suffix (that is, for ealy) to the case of with (where Asp. is necessarily dropped). As to the method followed by the grammarians, Bhartchari rightly observes that there is rather an absonce of fixed rules regarding the process of determining the significance of both Probits and Protyaga, because systems of grammar have no agreement amongst themselves so far as the meaning of Prakris and Pratugue is concerned. The systems

<sup>े</sup> नम् वर्षा प्रभा विकासकाताः विवेदेन प्रात्यवद्याः स्वयंका प्रनीती तथा वासमैत्यवनतभ्यः स्वतंत्रवर्षः स्थानको स्वयंत्रवर्षः स्वयंत्रवर्षः विवेदिः विकासिति स्थानिकार्यः स्वयंत्रवर्षः स्वयंत्रवर्षः विकेद्रस्यः, केटः ३. १६४

<sup>े</sup> करने कवित कारणे: सन्तर्भगतिकीयमे । यहारी मिनकवारी प्रकारतेच बाह्मि: ह—Vélayapatiya, 9. 201.

<sup>°</sup> বৰ্ণনিক্ষাৰ বিশিষ্ট কলনামিক হল কৰ্ ছতিহাছ তথকীৰৈ গালুকাখোঁ বিশং ছবিষ্ মু—- ∀Akyapadiya, 9, 209

नावेश्य केंग्रदं पद्यदाकांकात् -नावाकात्रकाती दे व वक्त्यावांत्रिककात्र विदिष्ठावेकात्रको कृष्ण्य क्याप्रता ॥ -Vakyapadiya, 2, 223.

of grammar though they practically deal with the same subject, are so variant from one another in respect of nomenclatures and the method of trea ment that what are shown to be the meaning of Pratyaya in one system are taken to be the significance of Pratyati in the other Notwithstanding such examples, as shown above, we should corefully bear in mind that the meaning of a word is really expressed by both Prakets and Pratyaya in their natura, but grammatical combination.

Though different views are hed as to the significance of Nepitae, there is, however, no divergence regarding the expressiveness of Prakets and Protyage The two well known divis as of Prakets, name y, Dhala and Profipadien, have their meanings fixed by popular usages. Patan, all prefers to designate Prakrits as nimitta in relation to Pratgaya which is caued aimsti. What he intends to imply to that the meanings of Prakets (as are to be found In the Dhatu-paths and Pratipodika-naths, are more or less known, whereas those of Protyaya are not exhaustively found. Though he uncouditionally admits that the whole word (as an negrogate of both Prokett and Protycya) is alone canable of denoting the sense, Patanjali shows clearly how by the application of the logical method of agreement and difference, Prokyts and Protycyc, as in gu: and guit, may be distinctly specified as having their separate meanings. The terms Prakyti

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and Prutyaya are treated in grammar as two teconical words the shortest name for a class. The rule week, Pan. S. z. 1, is explained by Pata jan as an adh ka a suire a moting a homjās. He conte de further that by virtue of adhikara this sangad may apply to Pretrie, Upopade, and Upadh, and consequently they may have all grammatical operations usually perfacting to Pratyaga.2 Ther armes, therefore, the necessarily of making certain restrictions Moreover, he explains the word Pratyaga to two ways," as what either expresses the mercing, or in comprehended, its then proceeds to show how to distanguma Prokets from Pro gage " the former, it is said, is entirely comprehensible by the enumeration of roots and Pratingstokas, while the latter is not capable of being known exhaustively. There is another way also so bring out this distinction. Protyago is said to be more important (superior) than Prakyts." the superiority or importance being due to the fact that Profytier as a class is a where canmerated as significant forms of speech, except in graynmar. We should not fail to notice

भारत व काल करते व वाकीया :-- M. B. Val. II p. 3

क्षिकार वृद्ध प्रवासंभा । या अक्रयपारीयाधीकातांय प्रशांति
 अक्रयपारीयाधीकातांय
 अवर्थकातांय
 अवर्थक

चलाक्ष्यविभि सम्बद्धः प्रकारमध्यम् स्थलः सर्वभावनः वर्षमञ्जलम् ।
—/रिवरः

इक् च ब्लावीद्विकांता, वक्षणध्यकीयाधवी निर्कातः: क ३ थ तृपदेत्रे श्रातिपविकोत्तरेति च स—16का.

इसले कार्यसंकल्पाल विक्य — Far 3. (% प्रकार कार्य : — Îbid.

here that Pratuagus like sup and ten are not mentioned separately with their respective meanings, whereas roots and Pratipodikas (as two divisions of Prakets) are to be found respective y in the Dantupatha and in the enunciation of Pratipodifies. This view which assigns greater (reportance to Protwaya is based on a Parebhäsa. The above explanation of Pralyaga may serve the purpose of excluding Prokett, Unapade and Up die from the category of Pratyage, but what still demands solution is to different tiate modification and augment (fasterior:) from Pralyago as such A carefai of my of the fermation of words makes it sufficiently clear that modifications and enquents has they appertain to both Prokets and Protyage.) seem to have all the qualifications of Pratuaga, though they are not practically treated as such by the commarians. The modification and augment rought be included in the same class. with Pratgago, masujuch as both of their are wanting in original enumeration pror to their treatment in grammar. It will not suffice to say, as Ka-yeta' explicitly remarks, that

स्वयंत्रायालको अधार्त व्यवस्थान । विशेष प्रश्नेत स्थान - M B under the rate Pap. 8. 3. 1.

<sup>&</sup>lt;sup>3</sup> निकास्त्रतीय च प्रशिक्तालाम् — F2+ 4 M. R. Vol. 12 p. 3 प्रथम् प्रशिक्षातीय व्यथि व क विकास स्वास्त्र पुरे स्रोताणि : 1544

महिन्द्रभेद्रम् स्वतः स्वतः स्वतः स्वतः स्वतः स्वतः । विक्रां सः । विक्रां

Pratucya has its position fixed, viz., it comes invariably after Praktit, while there is no such fixity of position with regard to modifications and augments. But what is grammatically sanctioned is that grading does not really depend upon the posteriority of position, because bahue and akaa, inspite of their irregular positions, are also me, aled within the category of Prolyage Again, forms 1.40 mbhg. samkāša, etc., though used after Pratipadities in the sense of suniarity. are not grammatically regarded as Pratyana It must be noted here that the suffixes like bakus and akac form irregular instances, so far asthe position of Pratyago is concerned. The difference Is then shown by a reference to the construction of the SSL as. The Silver enjoying modifications and anomests are generally found to have and as what determines them, whereas Pratyago is enjoyed by the Satras containing qual There is another criterion to distinguish Pratyaya from both modifications and augments Pratycya, as the very term implies, is significant, though the so-es ed unfinance like he forms an exception, viz., it has apparently no meaning apart from that of Prokets to which it is added. The modifications and augments, on the other hand, have got no again cation at all

It is quite evident that a word, taken as an indivisible whole, is what expresses the intended sense. This is the conclusion Patanjah has

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arrived at If this be the general principle that regulates the use of words, how can we logically say "this much is the meaning of Pratyaya?" Pataujali meets this position by referring to the method of agreement and difference," whereby the distinct meanings of both Praken and Pratyaya are generally comprehended

The question does not come to an end here It is further argued that instead of assigning meanings to both Prokets and Profysya, it is better to hold suther Prakris or Praiseus alone at expressive of both the meanings or Prakets may be supposed to be the only significant form and Pratures only indicative (deptaka) This is true, Patanjan observes, so far as Samanya Sabda, cas, word denoting a case, is concerned. It must be remembered that without reference to either context or special sense, Samanya-Sabda, as a ruse, cannot express the particular meaning But when we say prised, what we find is that a particular sense is naturally implied. We are, therefore, bound to admit that these are not Samanya Sabda. Now what deserves our attention in that in a word both Prakets and Prategua have their respective meanings consistently related to each

का कृष्ट ६तवर्थ अञ्चलकीयुनं अवस्थाने धीत र न पुत्रः अकृतिरेशीयान्त्रीं इतान सन्तर् एव ६१ — Mahāohāoya andt. the rule Para. 1, 2, 45

क्षित्रं सन्त्रान्तिनेशालाम :--- १४ । अंतर्केश्वरेश्वर्थः एवः I, p. प्रतिः

other so as to express one indivisible sense. The base, as that alphi has shown, and the suffix in the word vriging means respectively (1) a material body containing roots, stem, branches, leaves, etc., and (2) oneness or singularity. Essewhere it is said that oneness as well as karmatan, etc., are the meanings of the case-endings.

There is another difficulty with regard to the meaning of Prakets and Protyaga Ass systems of grammar have no agreement so far as the meaning of Prakets and Pratyaya is concerned, one finds it difficult to determine the meaning of them with a degree of certainty What is said to be the meaning of a Protyaga in one system of grammar is taken to be the meaning of Prakels in the other." This is why the Sphotanadas have rejected both Padas and Padarthus as unreal. There is nothing. Bhartrham argues, as Pada fixed by its very form. and no meaning follows from a Pada, but from a sentence. A Pada, in its grammatica, sense, has no real existence apart from the sentence of which it forms an integral part, How, then, are we to justify the principle of grammar which treats of such unreal things as Fador? Bhartrham continues that Sastrae

प्रकादमी विशासकी । स्वा जन्मकी; ज्यो ।— М. В., Vol.II. р. 58. • वि दक्षिपद कानर्षे स्वार्धकेनेनेनकत्व स्वार्धकनीताः समात् विप्रदेशीयसम्बद्धाः समात्वासम्बद्धाः स्वार्थकनीताः समात्वासम्बद्धाः स्वार्थकनीताः समात्वासम्बद्धाः स्वार्थकनीताः स्वार्थकनीताः समात्वासम्बद्धाः स्वार्थकनीताः स्वार्थकनीताः समात्वासम्बद्धाः स्वार्थकनीताः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनितः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनीतिः स्वार्थकनितः स्वार्यकनितः स्वार्थकनितः स्वार्यकनीतिः स्वार्यकनितः स्वार्यकनितः स्वार्यकनितः स्वार्यकनितः स्वार्यकनितः स्वार्यकनितः स्वार्यकनितः स्वर्यकनितः स्वार्यकनितः स्वार्यकनितः स्वर्यकनितः स्वर्यकनित

<sup>े</sup> व दि विभिन्न पर्द गाम परिच विवादी व्यक्ति ।---VMप्रश्नास्त्रीप्रक

(grammar) by their diversified methods and procedures only serve to exhibit Acidya or false impressions.' It must be, however, admitted that the method adopted by the grammarans in the analysis of words, whether cess or unrest from the standpoint of Sukotarada, is not only scientificany perfect but unmanualy he pfu. to the beginner. Though dealing with words that are unreal and transient, the science of grammar, as we have already seen, does not fail to serve a very useful purpose. Just as one is hable to pass through many unreal phonomena in which he is born, before no reaches the final goal or remity, so the grammarian starts with a false appearance as Padae and is ultimately quantied to have a glance into the mystical element of Vak, we mean Sabda-Brahman, by unverling the serves of ignorance."

Proceedings and Napatas or Prepositions and Particles are, as we have seen, commercial by Yaska' in the lat of Parts of Speech. Their angustic aspects, with reference to their possibility of having been once used as regular forms of words, have been discussed in the Linguistic Speculations of the Hindus. Now we propose to deal with the grammatical side of the Question. We do not find any difficulty in ascertaining the meaning of Namans and Dhhim, but it

कृत्वपु प्रविद्यासदेशीक्ये रोपक्ये हिन्द्र :--- I bal.

च्यानं नवीन विकास सन्। चर्च समीक्त : -- Velige श. 239.

च्यादि प्रवाहानि समास्तावै चौक्सवैनियासन (—ोंगपोधः 1. ).

is more or less a matter of doubt whether Upasargus and Nepatas have the power of expressing the intended meaning in the strict sense of the term. To determine the precise significance of these two classes of parts of speech is a difficult problem over which the grammarians and the Naiyāyikas seem to have been conflicting

The definition of Epusargo, as given by Sakatayana, purports to show that Upseargae have no meanings when they are dissociated from verbal forms. What follows necessarily from this statement is that they are not significant by themselves. The view of such a gram manan of revered memory seems to have received approval of Yasks and later grammarlans. The indicativeness (dybtokoteo) of Upasargas, as opposed to their direct expressiveness (edecakatvaj, is clearly pointed out by Yaska' when he ays down in agreement with the grammarlans ' that Upasargas are far from being expressive of sense, but serve only to qualify or specialise the meaning of Dhatus. Dhatus are said to be of various meanings. The meaning which we generally assign to Updatergas is really denoted by the root steelf. The additional sense (as that of perfection in an instance like

<sup>े</sup> चतुर्विक्यर्रिकः (रिविध्वार्धिकः) । क्रियुने श्रीवशीकृत्यो सीदश्ची-विद्यालक्षी: (——Quadra) by Ducque.

<sup>े</sup> व विशेषा सम्पर्के कर सिराकृतिक कामहासूत्र : Munkte, L 8 p. 57

नामान्यत्येषु कर्तीपमंद्रीमचोह्नाः स्वर्धकः – Abd.

Притойци зацай;—Макайдара, Vol. I, р. 266.

problemati) which is usually assigned to Upasargas is said to be expressed by Dhattu themselves. Gargya, on the other hand, emphatically supports the opposite view and clearly shows how various meanings are often expressed by Ppasargas. It is no wonder that Gargya. who is said to have assigned meanings to each andividual letter that enters into the constitution of a word, would differ from the majority of the grammarians in making all l'passigus expresstye of particular meanings. Whatever be the real value of Gargya's arguments, we cannot help admitting that his standpoint, though finally rejected by the grammarians, is not absolutely unreasonable. The way in which bhavati differs from prabhavets and tistnats from praturbate stoppage of motion and motion being respectively meant) in their respective meanings is calculated to show how roots like bha and stha in their pure and compounded forms are distinctly different in respect of meanings. The method of agreement and drifference, when applied to such cases, makes it sufficiently clear that the additional sense, as is obtained from the use of roots combined with Trasarga, is due to the presence of Upasarga, that is to say, the special menping is directly implied by Upasargas. We meet with many instances of verbal forms to which the addition of Upasargue materially changes the meaning of roots—a fact which may be addited to confirm the position taken by Gargya. This is the reason which led Gargya and his followers to maintain the expressiveness of *Upsaugas*.

Those who, on the contrary advocate the indicat veness, argue in the following strain Γραφο gas have no specific meanings of their owa apart from those of roots to which they are adred the ad bitional or special signification that is apparently given rise to by the presence of an Practings is, strictly speaking, denoted by the mot itse t I pasargas serve only as a symbol of initication. That Upwarges are merely suggestive and not expressive of sense is best i ustrated for the expression worself with I parand or worship cannot be taken as the sense of Upasa ga teps), for in that case there could be no passive voice in wuran, as the root de is intransitive. Neither is it possible to consider a combination of one and blk as a root, because it is not so mentioned in the Dhat paths, nor the process of reduplication and the addition of augment to and a affect Unasargue at all. The verbal roots are said to have various meanings. Those that are given in toe Phalupatha are not at all exhaustive, but in most of the cases they are simply indicatory For the verbal form bhabats in 'याजान खर्गी भवति' is found to imply production instead of denoting sumply secoming. Thus, the meaning usually expressed by सीवसर्वधात, such anubhacots, parabhacati, abhibhacets, etc., are all

capable of being denoted by the simple root What useful purpose is, then served by Upwarme, if toey have nothing to sign by? Their function, so to speak, is to manifest or give prominence to the latent meanings of roots (which are not orthogrily expressed when the root is amply used). The analogy of a lamp, as shown by Darga,1 is a well-concerved one, for it illustrates the part played by Chasaryas in the comprehension of meanings. Just as certain properties (as height, length, etc.) belonging to a thing are rendered visible through the instrumontanty of a lamp, and those properties, as a matter of fact, appartain to the thing steelf and not to the lamp, even so the addition of Upganges cerves to bring out the meaning of roots. The particular sense, usually assigned to Upasargas, is essentially what is expressed by the root smelf

Patabjair explains the I pararga as want particularises the action, the verbal form pacali, for instance, implies the action, one, conking, and when pre is prefixed to it, it serves only to qualify the action, adding the special sense of perfection ( 224; ) to the meaning of the root. He did not however, fail to notice that in tostonces like tisthale and protochale the add tion of an Upssarga materially changes the meaning

अवा वर्षीयमंग्रीते उत्पक्त नृष्णिकीकीकिकामानानी इकाल्य एव अवति व वर्षीयाम्यः (——Mitairle, p. 59.)

of the root. What follows from this is that it is the presence of pra that causes such changes in the meaning (e.g., 'stoppage of motion ' and 'motion'). The above is an instance in which there is apparent opposition between the meanings of Dhate and Upasarga The Ramka, as quoted by Punyaraja,1 clearly rings out the characteristics of Coasaryas, as will be evident from the substance given below Sometimes the ar-called denotation of Upasargas, as in the above instance, seems to be in opposition with the messing of Dhaise, some follow the meaning of the root without any disagree ment, and some only serve to specialise the sign fightion of the root. Raying recourse to the theory that a verbal root admits of more than one meaning, Palanjali lays down clearly that I protoryns have no direct expresgiveness (sike Namans and Dhatus) and that their supposed meanings, as perfection proximity etc., are, strictly speaking, derivable from the root Accordingly, testhals alone (without having connection with any Consarga) is capable of denoting both motion as well as stoppage of mokon "

Bhartphare is not satisfied with the remark that \*\*Consurges\*\* are only suggestive, but

चालमें कारते सन्तित् कविकासनुवर्तते । तसेंद्र विभिन्नताओं कार्यार्थनीतिः विकास

पद्मी पवि भारती नवन्ति । M. B maler Phy L. S ...

<sup>ै</sup> किंदिरियेन विवर्धकारकाम्, शिष्ठवियेन विविधिकामा विवर्धका $_1$ —Mahkhhhaya under Ph $_2$ , 1. 3– 1 $_2$ 

has discussed all possible standpoints wherefrom I pasargas might be viewed. It is not sufficient, he holds," to take Chasaches on y as augustive, because some of them, as pro in pratisthate, seems to be quite good in expressing the sense Agam, when the special meaning is practically expressed by the root and Upasarga in their combination," it is not unlikely that Upasargus also have their contribution, an far as the expression of the intended sense is concerned. Thus, we find that Upasargas may be viewed from three different standpoints, name,y, zdenka or expressive, dyolaka or suggestive and sanatari or auxiliary, these three correspond to the three classes, at shown in the Karski referred to above

So far as grammatical operations are concerned, Dhalus are generally found to be extegorized, distinct from Upasargus. In the Dhalupatha mention is only made of roots and not of Upasargas. Again, the process of reduplication (decreasus) and the augment at catagama) are functions that pertain to a Dhalu alone. Bhartphari here supports the non-difference of verbal forms (alkeda-paksa)

श्र वाचवी विशेषका वचानस्थितकीऽथि सा । अञ्चल्यासम्बद्धीर्थं स्वयादी वस्त्रामे क्-Viktyapadiya 2, 590.

<sup>ं</sup> अल्क्ष्यमी सम्बद्धितविषये साथ वर्षत चारित्वर्गितवाचे स्वचारिक स्वमार्थ - Proparties qualer Vikyami'ya Afr 2 III.

चत्रात्त्रीयाः क्रमकाणि प्रवासि विकासम्य १४%प्रक्रक्तपंत्रकः 2. p. 168.
 Propysissa undar ik—चक्रांड्येयस्थ्यमधीर्थे केंग्लं भारतः: प्रवयुपदिद्याः वस्तुतः स्थिपश्चित्रकारिक पातुन्तम् ।

and maintains that Dhales, though not capable of sering differentiated from Upnamyus, are separately mentioned only for the sake of reduplication and adapting, but they be wirt to by expressive of the specific sense which is sometimes assigned to Upgsargas. By Dhaln we should, therefore, understand Digta with the necessary Upranarya (Nopasaryanan en dhatatoam) This view is strengthened by the existence of such root as mangeron, which is tosepara dy united with , Upasarga) sum and goal both reduplication and adagama, as in assingedmayat and amagazimaguate. The puricular action according to this view is deloted by the combination of Dhain and Upganou Cher. undifferentiated obstactor is made clearer when Boartrhars continues that it is the specia past, action (Kingd-sidesa) as is signified by a Dhata jointly with an Lpseurge, that gets itself connected with a Adraka . This is why the root ble, preceded by ana, becomes transitive and is capable of herry used in the positive voice karma-edoya as annohimate

There arises a considerable difficulty in acciding whether a root is first joined with an Upasaryo and is afterwards associated with Karakas or vice seria. The conjunction of

वयः वि बज्ञासभीः योज्यमेनिकः कृतः। विकरिक्षेत्राः संभावेः अस्वाने स्वर्गकः ।

<sup>-</sup> Vakyapadiya, 3, p. 154

वाधर्मनंदित सम्बद्धां तथाअहेत सर क्रिया ।—मेरास.

Upasaryas with roots is a question of grammaacal importance. Under the rule Par. 5 1 185. Pataŭ jan nas referred to tvo P  $ible_{\delta}\bar{a}_{k}$   $\rightarrow$  sroot is first joined with an Tpasargo and hegoes itself connected with Sadhano Karaka . a root is first added to a Sadhang and is next related to a Upararga". The second Peroblema seems to be more acceptable on the ground that ar-Uposa ga serves to specify the action that is accomplished by Sadham. The action is now fully accompnished antil it is related to a A4 oka. Though more reasonable than the former the second ries is not entirely free from objections. Those who end support to the view, Paterija i nolus, that a Dhalu is first connected with a Karaka and then with an Upasarga, wil find some difficulty in explaining the translave use of the root as in the expression sparage guruh. It is really the presence of Lpumryay IKB upo, and and the like that secounts for such uses. Bhartchart also has not totally discarded the first view, but has adduced a few arguments supporting the priority of relation between a Dhata and an Upasarga The drift of his accuments is as follows "-A Dhata

मृत कि जानक्ष्यसम्बद्ध वृत्र्यने प्रवास कामनेनेकि नेतत सावन पूर्व प्राप्तः सम्बद्धम वृत्र्यते प्रवास्त्रक्षम । Makabhatja, Vol. 111 (c. 98).

बो कि सम्बद्धे पृथ्वे प्रश्तु साधनेन सुमाते प्रमाद्यप्रदर्शित. सन्त भाषाते वृश्यक्रिकाचेका स्थानकते मुक्तिति वैन सम्बद्धेय स्थान --Mahibakeya.
 Vol. IXI क. 84.

भारति स्थानको सम्बद्ध काणिकः प्रकृतसङ्ख्याः वस्तातः केलेकानम् तथान्।
 प्रश्नित्र कृति प्रश्नित्र काणिकः प्रकृति ।

is so called because of its relation to a Karaka. But how is it justifiable to get the designation as such , Dadin-sam siat before the action (kraya is completed by act is, connect on with a Kåraka? The action (the meaning of a root) is not like y to be accomplished before it is retated to a Karaka. In order to justify Dhatu-samina in a similar case where the root gets thelf first connected with an Upasarga before actually coming in touch with a Karaka, we must be prepared to assume that even the possibility of having future relation to a Karaka is considered. to be sufficient to indicate the relation of Kriga to Karakas. This sort of assumption is not a together anwarranted and rare in Sanskrit grammar The rule Dhatoh karmanah saminakurtrhamockayam ed is an instance where the expression Dhatah karmagah is justificil on the possibility of a root having future connection with the objective case (of the root is). The grammarians take it to be an established fact that mots admit of more than one meaning. The spaces meaning (as is supposed to be the denotation of ('passingus) is necessarily considered to be what is actually denoted by the root itself.

Having shown the three distinct classes of *Cpasorgas*, Bhartchart proceeds to maintain the suggestiveness of *Cpasargas dyotakalca*) on the ground of logical inference. The three views

<sup>े</sup> स्थादिक्षः स्थलेक्ष्य जनशासि तु रस्तते । समानुनक्ष्यदिृत्वस्यद्वार्गं प्राप्तिः इन्यते १--- Vekyapadiya, 2-181.

in regard to the meaning of Transcours are as to lows 1) Upastrgas are only suggestive of the sense, (2) Tpakirgas are sometimes expressive of particular meanings, and (3) the root at 1 Upasurges omily express the sense. The concusion to which Bhartchari has finally come is that Upusurges are only suggestive of the sense. According to popular usage, it should be remembereu, the form tistante is always used to mean stoppage of motion and, consequently, esthats alone (without pm) is found to be meanable of denoting 'movement' Here arises the necessity of taking recourse to inference It is to get rid of this anomalous position that the grammamans have sought to establish the diotoin anekārchāh dhātavah, so as to render figthgts alone competent to express the sense of movement. It is to be noted that the so-called suggest, veness of Upasargas can also be logically Rhartphari proceeds further to nu pported show how the method of logica, inference called श्रामान्यतीहरू lends support to both the suggestiveness of Upasargas as well as to the parality of meanings of the verbal root

Before concluding this discourse is Upa sargas, we propose to give here the substance of what Gangesa has said in this connection. Quite in keeping with the grammarians, he begins with the statement that Upatargas are

<sup>े</sup> पातुरविकाले उपस्केत क्षेत्रक क्ष्यपुन्तनेत स्वस्थान्ति। $-Pupywh_{10}$ , p. 188,

भावृत्त वाकासतीहरीयस्कृतानेसामैकाकै — किंद्रे.

only suggestive and not expressive of the sense in open ontly of verbal forms. When we take Longarges to be suggestive, what is necessarily implier is that they help us in anderstanding the specific sense of the root. But it may be arraged on the contrary that Upps irgus are. . accompance with the principle of agreement and difference,1 as good as significant for as of words dice Names and Dhidu, Insertach as pro-inprogramate gives the mea of perfection probarses was about members agree of the sense of 'proximity' and so on. Moreover, if the pluramy of meanings on the part of roots as brought furward in support of the suggestiveness of Unitsurges, they, it may be argued, might also te taken as possessing manifold meaning fo these contentions Ganges's gives his answer in the following way -That roofs a. m.t of numerous meanings is accepted by an gram narrous, but there is no such consens a of views so far as the meaning of Upgeorges is renearned. The sense of perfection aid promiunity is also denoted by the root, Epasorgas , sewer and about being only atquautem expression កក្មេចនិច្ចខេត្ត, as applied to Upnsargus, នេ

चयनकेल्यु कांग्यंत्राः क गांधावरः क्षीतस्त्रात्रं च वालीप्यंविशीने ताल्यरं बागकल सर्व्यक्लोच तथ वर्षावर्षः —Tattere.ma spr -Subdaknoptu p. 85s.

<sup>े</sup> स्वयस्त्रोध्यकतिरिकानुविधानाम् प्रमुक्तस्यकृतस्य स्थाः —Tuttominti 1840- p. 84-).

भादीतिक तका व्यवस्थान करान्य ---- विकास

and theatra, that the Naryavikas bave recourse to take not when they take rapate to be appressive of take in take a few hats and Eposoga a fine astroction between Dhats and Eposoga by hidding that the most title preceded by probability the the most title preceded by probability as not solder expressive of the sense by itself but appears he as additional factorial distinction, checkedo That Eposongus are not with a ferones to an instance like readon. Where the radical element is dropped), if it not come of, that are to be regarded as expressive of the sense, but we are compelled to recall to not a the proof with a real way are proved.

Thus the grie increases have agree aget with the Nacyavikas as for as the suggestiveness of Conservat that I privage a rayou to lower of express of the sourceak. Natural and Obeta is clear from the fact that we are at a towed to use wing, at with the same breactly of meaning as as denoted by the expression wing aget. Moreover, neither Conservation Apparent are capable of being qualities by topectives. It should be, however, remembered that the capacity for independent use is not the only criterion for discriminating the

प्रकृति कृत्यच किसीचिक्चक्का भाः तीवसकीयांकारेन सम्बद्धम् वान्यवस्त्रकः
 Tatomentikonej. p. 856

भारत स्वतंत्र असमे अभिविधि । प्राप्त अस्तान पहिल्लो न अस्त, र प्रीपर्ध

 <sup>&#</sup>x27;स्तिने इकाई' इक कृति प्रकृतिवाक्यमान - नीमर्थ, p 55;

expressiveness of words, for Pralyayas, though they are never used by themselves, are regarded to be expressive of sense. The rule Pan, 14.33 may be cited as an indication of the meaninglessness of *Upwargas*.

What gave rise to much controversy between tio Na yayikas and the grammarians is t.e. question of Nipties. The ground of disagreemeat is that the Naiyayikas seem to have drawn a specific line of demarcation between Upasargus and Aspatas. They included Nipatas in the estegory of mythaka to the excusion of Upasargas, whereas the grammanana have not made such wijmoreal distinction. Yaskat has, however, shown that Applica have a good many mean ags-surrarity, collection, etc. According to the interprelation of grammar," I pasargus form only a special class of Nipotos baving connection with the verb. As both of them belong to the same class of indechnables, one is Lardy justified to lake Applies as expressive of serse and the other as merely suggestive. The so-car ed Nipatas only form a class of Acyogra. Words like pre and ca, which have no power of denoting a substance (dracya), are called

चंत्रं केला की स्थान के विकास सम्बद्ध र Manage Manage Vol. 1. 9.9 and वृक्ष तिक्रमध्याः कृत्याचे की सामार्थिक समान्य मिन्न स्थान स्थान स्थान

शत्वी योदकाकावद्य काववा दृष्टि काववी किसे वैवकावदृष्टि दृष्टिस्ताकाम्
 Vaisabu appbb@qqq.

<sup>\*</sup> nufer nun fin fenenfen in fine-Anbeitantepretatien Ed. 6.

वयावयंग्यहेंपु विवतन्त्र—में irelin.

वपसर्क दिवासीचे —हेंच्या, ३, ४, ४०.

Napator The same reason " whereby the suggestiveness of Upasorgus is evidently established may be put forward to prove the equal suggestiveriess of Aspalas, there being nothing to account for their afferential treatment. The Nalyavigas recognise the expressiveness of Napatas for the following reasons. In instances like चनुभूवर्त, सामाद्यक्रियर्त, चलंक्रियर्त, etc., she add ton of Arpatas is attended with a special significance, as cannot be obtained from the sample root &r and ban. Moreover, Aspatas like adheat namely, etc., is found to have their respective meanings fixed by lexicon and popular usage. The grammarians refute this position. They have on the contrary, that the asual meanings expressed by anutharats, saugatherats, etc., to, feeling and interviewing, are ready denoted by the roots (bis and kr), and Cogneryon as wellas Nepton are only suggestive or amodulus. As a matter of fact, we might have used the expression many in the some of a besitiful collection, if a Appale like on were really expressive of the meaning. As the word criticals sions cannot give the idea of a consection (spres). the Mimaipsakus take the particle of asexpressive of collection. They do not recognise it to be merely suggestive. But the grammarinus are not prepared to take Nipālas

- स्त्रीताचाः क्रावसी वेच नियानाःचाःश्रूबक्तवाः— Vasyak eruyabblateura - Adr. 49.

प्राचनो श्रीसकादाबद्धम् वश्यकः वशि वश्यकते क्रिलं वैपन्यवशुक्तं इक्तिसाव्यक्तिके :—-14-d.

as versas I passinger as capable of expressing the sense independently of \aman and Dhain It is on the principle of Aurayanuctureka that the Mimamsagus have proceeded to maintain the expressiveness of A palas. The r arguments are open to criticism, since they have and ify attributed the significance to Nipuous When the meaning collection, etc.) is actually obtained from words other than Apparas, the assumption of Sakti or sign finance is nothing but unnecessary, so for as the expressiveness of Negator is echearned. If we are a lower, to have an assumption of the autoro, the work Canad might have denoted 'bank' ewithout the heap of taksassi by means of its primary significance or Sakts.

The negative particle no , non, is not a Nipula treverally speaking the particle not has yet six meanings—similarity, non-existence, difference, ama, ness, imperfection contradiction. But Kondabhatta has tried to show that the second imposition (unifferent) is also suggested by not a treatment of the wind unifer than a Brohmin, but one who pretends to be a Brahmin's say a Krainiya. Following the time of arguments of the Bhasya, "Kondabhatta has also suggested another view according to which non-existence

如用何有的 中和一种中央一下applications。 Kar. 30
 On so whose the quanty of a \$250 min is alsely attributed.

चनावी वा वदवींप्रसु भाषक हि तहाल्लाव उठात. Zar 43

is the sense that is denoted by walk. The exression a right in small of the last in the Bhasyan s expla and hybrids in plying the conoff andaxiste, on Nagesa h wever loss of agree with Kondabhatia in this point. The negative parties of sears to be either substantive or attributive in relation to its protocount इसर्वेद अर क ronot, i) , san înstance where so, is and palan as sective and the negative particle a aned as a not a min word like **up** meaning fut Raghalatha Similan is of opinion that both reciprocal regation and negation of association are denoted by the negative particle.

Karner can requests also regarded us a class of Pado. Some grammarpine, as Bhartrhan maintains, have treated of Karmapravacus, igns as a species class of Pados categorically distinct from Universal According to this view, there are he different kines of Pedan molating Ka su prorgensique. Those who stret y support the four fold class fleation of Padmer as enumeraced by Yaska, are bacly to argue that Kirmepropocality of often used as adjuncts to the relation between Krigo and Adroka or simply

Mububbbango of Pan 2 2 0 quefu nie nu faffing ungeha

अक्टालान' स विविधेती.

अञ्चरीकाचेऽजीवस्थायः समीर्षः ।

<sup>-</sup>Sitomodi, Nati-Pada, pp. 1-10.

विश्वत में चित्र यह जिले चतुर्वी क्यान्यि का — १६०३ क्वानीइन 3. स्थित प्र

सम्बद्धश्रमको स्वतं क्रिकृतिको विकासिकामध्यानको स्वीतं । इति । सम्बद्धानिकानः २२५वित विद्यापिक: १४ वर्षामा स्थम स्थानका कालीका सनुपार प्राप्त ।

<sup>-</sup>Bilbeite under Pflegepadyn, 2. Rd. 1.

as indicative of retation, deserve to be treated as Tpasargas. There is hardly any justification for recognising them as a different e ass of Padar In some cases Karmapranaconiyes like any, prati and so exactly look ake Prasorgue, though they cannot be grammati cally treated as such. So far as grammatical operations (specially the rules enjoining saire) are concerned, it is clearly laid down that the very name sampid) Karmapravacaniya in so indication that Karmapracacamyas are excluded from the estegories of both Gate and Up sarge Karmapragueanigus being thus categorically different from Upotargue, we are not answed to any, soing in examples like part-safeaft said REPARE FORM

Now what is a Kormapearacanive? It is a case of words which is generally used as an adjunct to sambandée or relation between Kreyo and Karako. In grammar sambandée is usually denoted by Kreyo or action. In some cases, Kreyo by its very nature gives rise to a king of relation and then disappears without leaving any trace behind. The expression ralaparaça, for instance, though apparently

I при оби менец — Вымор.

фильм браз с'й і финт пін бразапифунай паба Репуратаці періа Vkyapadiya, S. 198.

तथा कि समें: समागद विकासका:—Melletja.

तद विवाद समार्थ अवस्थित स्थित विविद्याती तथा शास्त्रपुर्व दक्षि पण क् राष्ट्र पुत्रपोद्ध , यसान् स राज्य द्वर्ष वित्र क पत्री धार्यक्ष्यका विश्वस्थानहिः अञ्चलक क्ष्यका व्यक्तिया निवास : "Pagy Athin 2nder Edit 2, 199

devoid of any Krigā or verbal form, grammatically means there is a man who is supported by the king ' Here the action bharana ( to support which denotes a relation between the king and his man as one of the supporter and the supported is no longer existent. In some instances, on the other hand, Kriya-poda is practically present (as in match time with) and there is an such difficulty in comprehending to a intended relation. Logically speaking, a verbal term serves as a link between two concepts, se, establishes some sort of relation letwern Sumbandha is thus shown to be a product of Kriya. But there arises some diffiouty with regard to the knowledge of such sambandha, when the verbal form is not actually present. When the verbal form or Kriya-poda is practically absent, one may doubt whether the maented samboudha is really given use of by Kright or by other agents. In cases of doubt the this, says Punyaraja, Kormanracacaniyas serve to determine the proper relation. The main function of Karmapracocanigas is thus to pert out the particular relation denoted by a Kraya. The author of the Mahabbaeva takes the word Karmapravocaniya as a significant one (anrarthasamijāa). He understands by Karmapravacaniyas those words that are

मका विभावदं अभिन कुमते, तथा किवालनियोऽने ल्यादिन संदेष्टे बार्ट-प्रकारीयेव एक त्यारे विकास विकास विकास कालाविकाय कार्यानकारे हैं। समान्य है Ponyaraja.

no conger expressive of Kriya, but indicate the relation given rise to by a Kriya, whether present or absen. The difference between I pararyas and harmoprecacaninas is that the former arrectly in limites harya or apecides the action denoted by a verbal mot whereas the atternal qualities the particular relation given rise to by a Kriva.

What we have learnt from the foregoing discussion is that harmopraracanity a are not Latestive Lyntara) of harya like I paka gas. Bit or e may, nowever, argue that the verbal form the explants Ar vapal, as we have already shown is the cities from law use of harmaa new vinery. According to this view, A crossprogrammy around the regarded as aksepake, i.e., as what serve to corrive by inference a Kriga-pada that is not actually present. Bharti agri " has while de this may ment by holding that words whereby such verbal forms are suferred are ganarany found to have ease term had one, but never lesignated as An mapranacaugus. In second case ending in prodetam? as in prodetam ripathickers, is due to its connection with the word rawhich practically stagests the act of measure the (maga) and B only a shortened form of

हेन हिनाधदाचेयः स नारकः निर्माणितः । युव्यने विरुद्धा तकः विकासनुष्यमन्ता क्रा—<sup>™</sup>\$ky@padija, ∠ Kā , ஜiki

comings. Thus, we have destine in predefact as a case-termination (Haraka-viblatit) and not one obtained a conjunction with a Rarmaprava-coming Punyarija further observes that during available in connection with Rarmapravacaninas as generally found in cases where expits in the sense of samburdha in general would have been otherwise applicable. In some cases, a Karmapravacaning like and becomes a har to the time ease-ending denoting between cause.

From what has been said regarding the characteristics of Karmapronousiyos, it is a most a sar that they are not indicative (dyotaka) of Kreya like I passages, not directly expressive of sambondh's which is rather denoted by the second case-ending used in substitution of sagist and not suggestive of a verbal form like the word or, as in prodeson repartitionally indicativeness, denotativeness and suggestiveness of harmaprococcusyes, Bhartphari has the y arrived at the conclusion that Karmaprococcusyes are those that quanty the relation brought about by a Kreya, whether present or absent.

चारकावरकारे प्रता करीका केत्रुत्रवयः >---₹३३१०००८५० छ छ। \* सिक्यका क्षेत्रको काल अक्ष्यका व व्यवस्थाः ।

नावि विद्यानकृतियो क्षणमञ्जू तु विक्षः ॥— (bid, 1, 20)

## CHAPTER VI

#### PRAESTS AND PRATTATA

Printepadika—deresab a sag nadamenha- ita mesanag - Gender-Diatu- a divida al Prakero - Françayo - ita cionalifesticas Sup nad Fin- Taddésia and Ert- pratesyas (2014 mesa-2014).

Prakets is of two kinds. Naman or Pratipadika and Dhain This classification of Prakets is secured by Jagacia. He observes particularly that what is called Pro/spoduke by Panint and others is essentially the same as Namon Namon to defined by Yaska as what denotes an object-Satinaprodádudas námbos Jagadisa defines Namua as that eride form of a word which requires to be invariably followed by prothema (viblants) for the expression of its own meaning Objects are generally denoted by such pronouns as wer, etc. While giving a definition of a jecot. Bhartghari has explaned what is really meant by Yaske's statement 'ada ets sotichnamepadeinh' Darga observes that Namon and Dharw are not really different and entrely unconnected with each other. There is, on the other hand, an ries of object hinden in the meaning of a Data's and consequently Kriya

<sup>े</sup> माथि थी भरतु: सङ्गल्यकामेश्वर्शनतेण . सातिपविकासमें निर्देश हुना सम्बद्ध एवं अवस्ति⊶व्यक्तिका, p. 48.

is indirectly implied by Naman It has already been pointed out that Naman too has Dhūtu as its already base. Now the radical element which exists in Naman develops into a Pratipadika while followed by krt-suffixes. In this process of transformation it loses its power of directly expressing Kriyā and nacessarity comes to nenote a substance having number and particular genders.

Pratipadika or Linga, as it is on led in the Katantra aystem, is defined as that crude form of word which, though significant by itself, a other than routs and detached from publicking? What is really implied by holding Pratipodika to be significant is that each of those letters that go to constitute a word is not allowed to have the designation of Pratepodeka (symply been me of their meaninglessness). It is needloss to repeat here as to how letters, though meaningless by themselves, give rise to words that are found to be significant. Sripati,' the author of the Katantra Parisista, explains the term arthurat as expressive of both existent and nonexistent things, and states emphatically that by 'agnificant words' one should understand those words only which have the power of

वर्गनस्थातुरस्थातः शक्तिपविषास्- Php , L. S. 66.

चर्चनविति अवदेखन नवीको च मा मृद्धित ।

<sup>-</sup>Mobibbiogra under Phy., 1, 8, 45

<sup>ै</sup> क्रवेदिकि वक्षीः वक्षे वाजवानिक्ष्यक मुचने । यसंस्ट्वियक्ष्यक्षित्रक क्रिकेटिक, संविद्यार्थक्ष्यकेटे संज्ञा (वस्त्रक्ष्यक्ष्यक .—P वर्गीकृतः.

expressing the intended sense independently of others. But Problems' from their very sature are or v significant when they come in contact with Praket. It is, therefore, inconsistent with the view that makes Prakets dependent on Problems for its expressioness.

The we. known commentator Gaptaatha has raised an important question in connection with the import of the word addicat. In an instance of absolute negation as, daks enders, (the borns of a bare), he contends, there will be no Pratepadika-sample, as the expression does not convey any sense that is materially existent. But what we actually find is that the expressions like Anto-Engageth and Akasa-kusumani, etc., are used as regular Pedas having sup added to them. this anomaly is afterwards explained by I im in the following way -There are two kinds of objects having transcendental or absolute and practical existence, according to the Velanta standpoint, it is only Brakmen that has rea. existence. Paramirihiko milia), the counce works exists only in our experience gravabarekasoft. Words like ghat he potak, etc., signify rajects that have popular existence, whereas the expressions, referred to above, denote things that have practically no material existence.

> पत्रश्राम् क्रियोजनः प्रसाधीरम्बन्धनं स्टबोनन्द्रस्य माणानामद्वारामः स्टब्स

मधीनवासीवार्यानविक्तालावाल् विकासीच व काळा १४००.

<sup>े</sup> पद्धी १५ विविधः - क्रमानैवर्षे प्रकाशविधः, सामानवाणीय विद्वारणविधः।। स्व स्वात् ।—विके

grammar, we should remember both of these classes of words are held to be sign ficant and as such, there is no bar to apply the Prat pulck sample to them. The reason is this. It is her Busolately correct to say that the expression 'annovisănan in absolutely moaningless, been ise the two constituents, namely, men and mains, with taken superately, are found to have there own mean nga as have and horns, but a let bukes the sense income stent is the relation between the parts and the whole." It must be, however, admitten tast the above expression is not a together meaning eas, masmuch as it might be approprinte y used as an instance of 'absolute negation' or after impossibility. Bhartchart' scens to have remased the fact when he says that worse, no matter whether its meaning is existent or non-existent, are always found to produce certain ougration. Gopfinstha cites in support of his view the author tative statement of Durgasippha and arrives at the conclusion by holding that mennings of words are cognisable objects. whether existent or non-existent \*

Patanjah has expressly made mention of two classes of Pratipudities' der value and

ण नयो भागम शरूकिन व व्यासोद्ध्य सन्ति विश्वाणि कु स्थितः सन्, मास्टले ्टिकार्थाण्ड

चश्रामाम्बद्धिकेष्ठः द्वानं क्ष्यः चर्ताः स्थः — गॅर्डेट्र «padiya.
 चर्ताः स्थापस्तानिक्यानाम् वर्गतिक्षित्वस्य — Lagbusanı a.

<sup>े</sup> चनेए। टीकाकलोड्स स्तीयसम्बं स्टब्स्यकसे इति स्टाइट स्वास सहस्रकृति संस्थान —Parringa Namagrah १००७०

<sup>े</sup> समावको स्थानको सम सातिवविकालि । और केरेस्ट्रेस्ट्रेस, Vol. III. 🗩 और

underlyable. The words formed by the so-called unade suffixes are generally called underivable words. The underivable words are those that are not capable of being derived from the recognised roots according to the rules of grammar. That words formed by the upad suffixes are underlyable, s. as the Partikas maintain, known by the way in which Panini has comprehended the Pratipadikos fo keep up the scientific characser of his system intact, Pagini did not a link it. worth while to make provision for supporting the correctness of this class of words that are too ngid and diverse to come under any grammatical generalisation. The so called unadistifree are not of Papinis making but usua y attributed to the authorst p of Sakatayana, who is credited with having enuncia on the docuring of 'readerbatty of all words to verbal roots.' Sakajayana seems to have been a grammarian of great reputation whose doctrine was accepted by Yoska and some of the grammarians. As he was not as favour of such a doctrone that tends to make al. Namons, without exception of even Nom ad-tubdo, deravable from roots, Patanjah had but scanty regard for this old gramma This is clear from the way in which he has derived the word Sakatayana (Sakatasya According to the interpretation of Yaska, the underivable words are as good as asamenthāta inbda, because accents, grammatical analysis and the radical elements cannot properly be determined by the

of words recognised by Darga, the so-caned anterivable words come under the category of Prakripyakraya-tabda, as opposed to Pratyaksa-kraya inasmach as in cases like these the radical element or the meaning thereof has to be supposed by means of inference. The words of this description, as they do not admit of regular derivation, should be derived on the analogy of words having because with them, either physically or psychologically. In deriving words like these, observes Patalijali, one is to supply either Prakris or Praisage, as the case may be.

The Naivay, kas have classified Admans into four enses, namely, radka, laksaka, yogaradha, and saugaka The rasha or sampile. tobda is a Arman the meaning of which is fixed by sanketo or divine convention words belonging to this class are generally found to be restricted in their particular meanngs, which are somewhat different from their derivative significance. The word good, for instance, though derived from the root gam to go, does not mean "one that moves," but restricted to a particular sense an animal possessing dewlap, hoofs, horns, etc.). Jagadiés has made a further classification of Sampha, such as, parattiki, paribiāsiki and aspādbiki, Words, when they are used in a secondary significance distinct from the primary or natural one, are called loksoko. Generally, we have

recourse to lakeage or assume a special signifigance when the import of a sentence seems to be inconsistent with the primary sign floance nught/hriba) The usual mouning of the word Gangā, as in the expression yangāŋām ghosah is practically incompatible with that of ghose for the oursens of water is not askely to be the habitation of people. The word is, therefore, not used in its literal sense in the above in stance. The word is necessarily taken to indicate the bank so as to render the import perfectly consistent with our experience. It must be carefully noted here that there is not a diag of class of words that are always used as laksaka and enumerated as such either by the grammarians or rhetoricians, the same word being aged as edeath in one expression and as lakeaka in the other. There are certain words, as we have pointed out elsewhere, like praving, kusata, etc., which are sedom used in their primary or original sense (skilfu, in playing on lyre and one who takes the knie grass). but have acquired a more generalised meaning (s.e., expert) The yoga-radha words are those that possess in themselves two fold significance -derivative and conventional. The word poskara, taken as a whose (samudāya-takts), means a lotas; by the force of grammatical derivation (avayana-iaki) it means almost the same thing es, 'anything growing in the mad', pankarant-kartrica). Though substances other than lotuses are also found to grow in mud, the force

of convent on has so restricted the sense of the word paulings as to mean a loc sand not the anguatte mass. The queries words are so called because their meanings are be same as is expressed by their constituents, i.e. neakrts and Pratyage. The panyife words, such as kdrum, pathoku, etc., deroto the same meanrugues is usually arguified by their somponium parts owhich they might be dissolved by max a of granupat cal a valysts. In view of the words like anadaja, makarajala, etc., sime hive recognised another class of New a called chillapragika he word mandaper unlike prenkaja, has got two distinct meanings. When dissifted acto parts, the word means one who drinks sen a ; and when taken as a whole (radha) it means 'n house '. Here the derivative means tag is materially different from the conventional one. In trealises on postics we und a special class of words known as eyioiyata, etc. suggest tive. The Naryayikas as well as the older school of grammarians have not recognised systemat as a separate oyffi.

There is another way of classifying Damans, i.e., according as they are restricted in their use in regard to numbers. There are some works in Sansker, which are never used in the singular number, there are some having neither singular nor plural forms, again, there are others that have neither singular nor plural forms. Thus, number also has been made a criterion for the massification of words. Jagadisa

has a ready shown the five 'different varieties of Namens (seconding to their numbers, as suggested by Patanjan (1 There are words like ela, comfort, et which are always used in the singular number (2) Words are obta, do, pagingent which means both the sin and the moon, nor a (heavenly physicians), roday (meaning both earth and heaven are used to denote dual number only S) Words (ke prano, tra, kata, etc. are found in pural number only (4 The word abhases a used in both singular and plural, (5) Words, so ghata, pria, crkss, etc. are all wed to have all the three numbers

Flaving shows that all words are expressively Probable or altimately serve to aring out to action," Boartchart proceeds to discuss the meaning of words and refers to more than one philosophical view in this convection. The atterance of a word some bold brings on the sense of a thing only and not as particular for a unit inherest properties. No qualifies negation is possibly derivable from a word we, what is signified by a work is only a thing without any that fleations. Just as certain words, name a charma, searge, decada, etc., fac, to present

<sup>ै</sup> एवँकिन तका दःव्यं वक्कैक्किकिरेन कः वाश्वाक्रकश्रवृत्तान् नाम वक्किक्ष व्यूतम ह—dabdafabapraktéskä der 26

बस्तास्थत प्रतिसाधितुः ग्राहः सूर्व्योद्वर्णतः — "Abyayadiya. ? 1,0,

अपूर्वदेशतालकः चलकाक्रीवर्गदेव । निवतः

before us any material form so words like good. acrab, e.c., do not convey the idea of any parts enlar forms. But callied to a pass about we actually consider the meaning of words like gauh, and steak which, as we know, denote objects along with their respective forms. The inhalter of the time says in defeate that the idea of a being having hi mp. It of a and borns does not rearly he ow from the twore good itself, but cognition of the particular form is drawn from sours other sources has a common experience stated from the use of words. The qualified known ge are, kn wholes of the form is an from seing the meaning of a word, bome again, hold the opposite riew. as in some cases words are found to denote a class and somethings individuals, it is only plansing to may thin that the meaning of a word cannot be an anguaged one. This view, however passeable, is rejected on the following grounds. There are no words that denote on y a class, because the idea of individuals tovariably comes in, as a class is neonceivable without a substratum (individuals) a word denoting a class alone is not competent to convey the sease of individuals. The wird ganh, for instance, is capable of denoting a cass going), but fails to bring out the particular

इंदीनहर्भवाकावादाकावादाक्ष्य वा ।
 अ व क्ष्म्य क्षिता व कि क्षम्य राज्य । Taxyapadiya ©

form of a cow-and vidual.1 Similarly the word ghot h signifies only a thing a por and does not imply the particular form with which the o neet generally comes to car cognition. Some but, on the contrary, that the meaning conword comprises in itself all possible cognitions about an iting denoted. According to the view, the meaning of a word is markalnaka, The partie our knowledge (consta-phase of a thing presupposes a knowledge of its qualifications. Some phocsophers have tried to show that knowledge of all descriptions is likely to be more or ess qualified. Finally, a way is made. but of these on flicting thews. Some words are realty found to be denotative of objects having part ount forms and some (no do any depart). starge site; producing only formless or immaterm, not as a Another point to then raised There is no fixed meaning that is always sig iffed by a word. The meaning of a word is so varient that we are bardly allowed to say the resectly the meaning of this word. Just as a thing though rebuiling its form animodified, appears to be a different one owing to the defective organs through which it is perceived,

<sup>्</sup> में तस्य व्यक्तिरतः म् अवन्यप्रतिकायीदश्यक्षते । - Väkyapa liga - 9.

महस्त्रीओं न परवालं स्व प्रशासकीत क्रायकः । १२०४ समुद्रायीऽभिषेत्रः स्वादविकाससम्बद्धाः १००८/१ त.

चांचाववन्त्र संवेदाः सम्बद्धातिनवस्याः
 मे ते वेककसम्बद्धः संविकाश्य स्वतीनवाः ॥ - निकट व. १८०० ८३५

मार्ग्स अभिवित्तव एकः मक्ताकः विवादाव्यक्ताः.

so the meaning of a word sceins to be variant according to the knowledge of the speaker and the person spoken to. It is not an regionally that we meet with words which are taken . various senses by different men. The word ghatah, for instance, might be used by one Vacces was in the sense of whole grange 14 Same byfattes may take it as napiving a combination of qualities and the Buddonsts and J was as an aggregate of atoms and so on What shedd we then do under these anomalous o reamstances? Human knowledge is hunted ay nature. It is not possible for a man to know anyth ng in its entirsty. To realise the nill nate essence of a thing lies practically beyond the range of human inte ligence and what is almost reordesta e is that our knowledge and experience, as Bharirbari rightly observes, are n most cases liable to be inaccurate and an erfect. Arguing from an orthodox point of view one may may that the knowledge of aucient seers ( Ksis), who are supposed to have visualised the ultimate reality underlying s., phenomena, is free from al. limitations and imperfections and that we should do well to know everything according to their observations so as to get rid of this stupendous anomaly. But this is far from being the actual state of things. One cannot possibly use words strictly in conformity to the manner

<sup>ि</sup>क्षप्रकार्यक प्रत्येक कीव Välgsapadiya स्थित है. 13' " स्वरोग्या स्थीत वस सामे विशे विकास स्वासन् —15 से. 9. 14,

of turse seers. But what experience goes to prove a that they are not even above imperfection and varsion, so far as the use of words is concerned. Popparage has quoted a verse which seeks to establish similarity between a child and a courned man, since both of the n sepending more or less on pupular neare and figurative use, are hable to reveal the same transmice in regard to the use and knowledge of words. Human knowledge, it must be senember of, is bound to be of different types, the same object being variously porceived by different men. Fruth does not reveal their to an persons 1 man's intelligence, however sharp and far reaching, does not help how in gettig into the real nature of things. If we cosery examine our experience, arawn from personal observations, we do not fan to see hiw often we are decrived out the howledge, and comes from experience (of Locke) is subject to error. Some concrete examples are put forward by Bhartphan to show a number of striking maccuraces involved in our observations or experience.1 To give one of them. Even those who are gifted with clear vision are found to say balam gaganalatam,' though the idea of face or lower surface is not at all compatible with an entity ake aky that pervades the entire aphere

कृपव-वापरीकालां वीचित्री वर्धात किसी । इसे प्रवासकाने क सहजी कस्पन्तिती ॥

त्यवत्याने क्षीव स्वयंति प्रथमितः
 व नैहासि वसं मीचि म स्वीते द्वापनः (— Vibyspediye, 2. 14).

What course should, then be ad pre . As our observations are alkely to be false and detective in must of the cases, we should not tues, in a as the busy of our experience, without examining their validity by means of reasoning! Thus what s perceived directly by sense-organa requires to be fully letermined by reasoning. Observations anaided by reasoning are not to be relied on as avalence at all With regard to words the meaning whereof is indeterminable naundahueya. tation) we must depend on popular usage and can them accordingly. The meaning of words a general says Proposition is desermined by one's own range of knowledge. The way to which he has prought this congthy discussion to a close deserves particular no les from an extreme Advasta point if them, Padartha has no material ha kground and the relation in which a Sabda stands to its meaning (artha) is nothing but a fase one (adaydra). This being the securistate of things, it is only idle to dilate upon a question like Sabdartha

I is determination of the precise meaning of Namon is ready difficult. The sense that is usually conveyed by the utterance of a word is regarded to be the denotation of Pratipadicas. A word and its meaning seem to be inseparably connected with each other, and whenever that word is uttered, the particular meaning is at

<sup>े</sup> सक्षात् प्रकारमञ्जू विश्वविद्यानुष्टितः प्रदेशकान्त्रीपुतः ह

चळात्वः वाच्यः प्रदावेक्कृत्यः जीकि विर्णेतः - Prinyaztar

इसले विवेद्युवर्शवकल्याक्षेत्रे हेल्लि— १६०८.

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once comprehended Now, what is actually denoted by the so-called Protepadings 2 The views that are held to solve this question may be brought under three distinct classes. is case that is denoted by all words. (iz) 16 is individual will It is an individual qualified by the class. It should be noted here that the Mimamsakus are the upholder of the class theory They maintain that all words signify cass alone, the usual meaning of an individual arising on secount of the mutual dependence of the class and the judividuals. Among the grammarians, Vajapy'ivalas and lived, as we flid in the Mahabhasya, bold respectively case and individual as the meaning of words. The Natylytkas bave, however, brought about a reconcitation between these two discordant views. They hold that it is neither class nor individual alone but individual qualified or conditioned by the coss is what is really denoted by a word. The defect of the class theory as pointed out by Jagadiss' and others, hes a the fact that the cognition of ar undividual is not produced at all, if class alone is taken to be the meaning of all words. The incividualistic theory is, on the other hand, open to such fauscies, as redlessness and ougueness?

Muhafibagya, Vol. I under ko tale Pap . 1 9. 64

र आसिस्ति कि वेकेसारा केनील सुरूपनय - Éaled ababt से de प्र.

वहन-कालाक्षित्रकारक तथ वसंग्र, वार्ते व सुव्यक्ति— श्रेनेवपृत्रकारकीर्वत, वार्केटर
 Kar Ita.

In view of the rules of the Astadhyayi, Patanjali observes, it appears that both the class and the ma viduas were hold to be the meanings of wirds by Panini, It is further beid by some that gender, number, and himalas are also signified by Pralipodical. There are, therefore, practically say different views with regard to the meaning of Profequetant. Kondabhatta has made reference to five different views-(1) class (11) class and individual, (11) class, ind visual and geoder, see) class, individual, guarrer and number, (c) class, individual, gender number and historica Gadadhara has also alias ed to these five views. While we take such a wide view to regard to the denotation of a P strpadesa, we cannot afford to ose sight of the fact that Pratyayar necessar, y become only indicative (dustako), if all possible meanings were assigned to P dispuditus a one. The second view, i.e. both the class and the individual are meant by words, is explained by Potanialt in the following way it is not at all reasonable

<sup>ै</sup> जिल्लागाहरित संस्था पाक्रोविश्वयनाह र सामाजियाहर सामे पापि र सभागा स्वानार्वेस हुतासि ८६८स्ट्रॉन अंग्रिकेटेटेस्ट्रॉन Vol. I p. 6

आहर्षी दुर्ज च निवृत्तं च अंक्ष्य कृत्याचरीत च । क्याँ वर्षेत्र नामानीक्यः विद्री-चित्रविक्षाः कः प्रकारत कृत्र पीक्ष्येतिकतः क क्रांत्र प्रित्रकारणां विद्राप्तिकारणां विद्रापतिकारणां व

<sup>े</sup> एकं विकारिक काम महन्त्री वसून्य तथा । अस्त्री देति सेनेहरी दनाः महन्त्री रेनक्षितरा । प्रशासनिकासकार्धनिकार स्थानिक

न काश्चित्रकार्षिकानं द्व न प्रशासी द्वान्यदर्शनीयाम बाहातित सदावैः सभवीद्वार्थं प्रदार्थः सामधित् विशेषम् क्षान्यम् । वशिषद्व स्थानसः वाहाति-पृक्षाचित्रस्थाकात्रक्तिः प्रधानमृताः, दान्यं नृष्यकृतमः । दक्षायदर्शनेयसः दक्ष्यं स्थानस्तानास्त्रित-बुषञ्चतः । Mahahai हात्र स्थानसः सिन्द स्थानः २०० । ६. १५, १५, १५, १५, १५, १५,

to maintain that words denoting a class are never found to express the sense of an individual and vice Levis But what appears to be exactly true is that both the class and the individual are signified by words. Examples are not wanting to show that a word which has a class as its meaning as also capanie of dending so individual, with this difference that in one case the sense of a class is directly obtained and that of an individual is only indirectly implied Similar is the case with regard to words denoting individuals. Some grammatians have also explained this view from the Naiyhyaka standpoint. They hold that the meaning of all words as on valveidual qualified by the class There arises, however, some difficulty when one attempts to maintain gender number and Kärnka also as the meanings of Pranpadikas themselves. It is almost like a grammatical Is ney to the ide gender, number and Haraka within the meaning of Pratigud-kas According to this view, nothing is left to be expressed by Pratyaga If we tage lings as pertaining to word and explain the rules Pan 1 2.47 and 4.1.3. as referring to Pratipadikas denoting both mascultne and feminine genders, linga also appears to be denoted by Pratipadikas. It is definitely stated in the Lingingstoans that Pratipadikas are expressive of linga. Nigosa. also holds the same view. The way in which the rule Pan 4. 1 4 has been explained by Patanja.i makes it clear that lings is also denoted

by Prateputskas, the suffixes like top, our being only indicative. The real difficulty arises in connection with number and Karaka. Patanjan has explicitly stated elsewhere that oneness, duality, plurality, etc., as well as Kārakas are signified by case-oudings. Moreover, the method of agreement and difference, as approed to the analysis of words into base and suffixes, shows that number and Käroka should be taken as the meaning of Pratynya, We have a ready pointed out the difficulty of arriving at a solution whether the entire tneaning if a word is denoted by the base itself and the suffix serves only as an indicative or ours cersa. Bhartrharl seems to have doubt with regard to this position. He maintains that the case-ordings are either indicative or really expressive of sense, or the meaning is expressed by both Prakels and Pratyoga in their combination.

An examination of the grammatical treatment of gender has been made in the Linguistic Speculation of the Hindus, Prairpadikes' form the base to which Prairagarlike fâp, sip, are added. The grammatians' faited to make a scientific treatment with regard to the problem.

द्योतिका वार्षिका वा कृष्टिकारीयां विकासनः ) Vilipapediya. Kikr q. bön.

<sup>े</sup> हातिपरिवाद अस्तिका विकासिकारीय विविद्यादश्याद्वा कवित् ध्यीतं इ.इ.चर्डेविजियकता विकासि अस्तिकारीयार्थेक ३-१४५

कोन्डक पक्षालीकि क्षीकृषि किया होता । अव्यानकी व्यावहित जिल्ला प्रकारीयः, द्वारा प्रकार कार्यनाः । Drage अपनेक का कोन्यान कोर्को प्रचारम् । प्रकारितः—Endaps, 20.

gender The popular conception of genger bad its origin in the distinctive features of sexes such as male and female. But it is very difficult to justify the grammatical use of geniers simply on the evidence of physical characteristics. A prisq or a khafva does not possess, as Patablah rightly observes, such physical features as would justify its gender Grammar had to depend so much on popular asage with regard to the determination of gender that it famed to most cases to give a selent flo explanation. One furns to grammar in valu to explain the question of sex in words ake yound and sad! The fact that accounts for such usage should be sought elsewhere. It is rather a poetical fashion, which represents all that excite preasarable sensations and exhibit female virtues (tenderness, love siess, submissixeness, etc.) as females, that is to a certain extent responsible for attributing the female characteristics to the 'moon beams' and current of water. The word was seems to have ta gender similarly fixed by a poetical outlook of nature. The seers of the lik Veda, ' as they are often called karr or knowledgesto fone who bas visus sed the finality of a thing), were not wanting in poetica, idea isin when they described

<sup>े</sup> स्टब्स्यारी की अञ्चानक पूर्ण, जून: Milabebage Vot I' p. 195.

<sup>&</sup>lt;sup>1</sup> बदुसभी भ विकास: । Jbid

शूर्ग देवीनुवर्ध रोषमाना सर्वाच वीचलकेति वचान् — १३ Veds

Types cawn) as the beautiful wife of the Bun god. This is, however, a tentative explanation, as it does not apply to all similar cases. Though a flower appears to be tender and graceful o our sentiment the word knaming is used in neuter gender only. There is so much laxity of the idea of sex in the use of gonder that it would be a positive mis ske to look upon grammatical ganders strictly as an indication of sex. The words duri and kaletra form another instance of the tree danty of gender. Though senoting the same thing, vir, wife, diey are a sametroped by popular usage as to be used in mascul act and neuter gooders respectively in respect of our knowledge of land on lings, we are guiled more by popular usage than by conception of sex, Patadjali has repeatedly drawn our attent on to the fact that the divermination of general front A sciencife point of Yew less almost beyond the jurisdiction of grammar

Patau and has said it more than once that the popular use of gender is too night and fanciful to come notice any general principle. The popular conception of sex has, there are, very the to do with the grammatical are of gender.

**<sup>े</sup> एकार्य सदास्त्रसङ्घे निदानसञ्ज्ञ ।** Mandalaga vol. II. p. 26 **सदानी**नेकाप्रकी निदानसम्बद्धिः कार्य सम्बद्धिः । Du.ga Pulla cude the rule क्रीयोकसम्बद्धाः इसक्रिक्टिः—Kalaga, 43

<sup>ं</sup> तकास वैद्यास्त्रकः अस्य वीक्तिकर्तनः स्थापनाञ्चनः विकासाधान्त्रकः यह स्था rulo Pfq. ६.२ %

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Patanjali has, however, suggested two characteristic features of major and females on a more or less physiological ground. According to this view, a female being is one wherein something is developed, a male serves as the agent of production , and that which represauts an intermediate stage between these two aspects (development and production) is known as napumeaka. The popular conception of sex dies not help us in the least when we try to explain the propriety of gender in religious Abuten. These critteria are not even applicable to an cases, since projuction and development refer to qualities and not to persona." Buth makes and females are found to be the substraturn of these quanties. What, then, should he the standard of making such a distinction between sexes? Patadjali finally says that the desire of the speaker' is what accounts for such use, viz, when development or growth a intended to be impried, we take it as female and so on Gadadhara is of opinion that the saffxes like fap, etc., anjoined by the rules straydan, ajadyalaştan, etc., are sometanes found to express strites, as an adjunct to what is denoted by the base. The grammatical are of strited

चेन्यानमञ्जूषे विक्रमाञ्चेकी सङ्गतानम् 🔀 Bharys Vol 🗓 p. 197

<sup>े</sup> सदावची व विकाद । Did.

<sup>े</sup> सामा पूर्ण न्यानं भी व्यक्तिको पुरत्त्व ३ जुलावाल ( This

निवक्ततः । जीव्यानविक्तकार्यः को स्वादनिवकारां कुमानुस्थितिककाराः नद्वासकारः क्रिकेटः

tions not necessarily being out the idea of a female being It is not logically correct to say that atritro is directly meant by such suffixes The words tho, no and trken, etc., form excephon to the popular conception of gender audition of an autective as human being door not even remove the difficulty. The word devote (though it means divine being both mais and female) is found to be used in feminine gender only According to the grammarians," sirlpratyayas are only indicative (dyolaka) and not expressive. The grammarians have comprehended geneer also in the meaning of Pratapadakna. But Gadadhara does not fully agree with the grammarians. He maintains on the contrary that sier-profusyes are only expressive of etrited. It is why leage has been specially ment oned as distinct from Protopodical that in the rule l'an 2 3, 60. He is quite right when he says that the stro-protyogas in words like khatca, atori, and decata are absolutely meaningless.

Just as in the Samkhya doctrine of evolution, Prakrts is held to be the primordial au istance out of which the entire world, both materia, and intellectual, has spring up, even so in grammar

प्राचितीन विशेषचंत्रीय वैजनावी भागित्वाच्या । "Vystpectivide p. 228.

<sup>&</sup>quot; व्योध्ययम् कोतम् वर्षः | fid.

पु काम प्रशिविद्यक्ष करियान करिया विद्याल करिया करिय

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Dising represents the nationate element wherefrom all possible forms of words have evolved.

The verbal roots are the list result of grammatical analysis and form the real founds ion of
a verbal structure. The roots, very much
have the stands of the chemist, do not admit of
further a vision, it is to such roots or phonological tipes that the Varrakter and grammarians look for the starting point in their process
of derivation.

According to the Roof Meo y, as expounded by Saka ayana, a words, even without the exact tion of proper paints, are derivable from roots. Dana a sugarificant by itself and is said to be the first geror of all word-forms. It der tes Araja he action (diston that kright, Jagadién a classification of Prakrit is essentially reducible to one, i.e., Datin, for Prairpadiens of Names too bave roots as their final elements.

According to Yaska, the meaning of a verbal root is bhara, i.e., action or becoming Bhara or Satta as we have already said is the meaning of all roots. It is one and alterrating, but seems to be manifold on account of its association with different upadhes. This setta, though intrinsically one, has got such potency as to reveal itself into manifold form.

<sup>🕛</sup> कृष्यभारक्षातकानि वस्त्रः 🧸 🕒 🖰 edica

<sup>े</sup> दर असम्बन्धाः कानाव क्रमणी प्रदानं संगोधित सन्य तथा तथा विविधेष इतिक प्रतिकासने सकादि वाका-क्राण्यभूतकारक-विद्योगकीयसम्बद्धानय।सर्थः क्रमणं प्रतिकासन्तिः क्रमणील-विद्योगकीयम् विद्योगकीयम् विद्योगकीयम्

According to the followers of the Againa, Brahman, as He'āraja says, comprises all Saktras. its own self Acidya, which is my a Sakle of Brahman, is capable of showing incumerable modifications and appears to be manifold owing to its diversity of actions. The doctrine of Varsy , yant, as elucidated by Yaska, shows clearly bow bhoca or make satta manifests itself in my different aspects, namely, Ayate, ast, cipartmimute, carddhate, apal siyale and cinasyale. We must remember that every thing is hable of pass through these stages. These successive singes from production to final destruct on are a he regarded as citizen or modifications of blace which, under different anadhus, is oniled by so many different names. Helaraja." maintains that a thing by the very nature is first produced before it is said to be existent. The question of rikara only comes in connection with blace or objects that are already existent One rikara or modification of a state into another does not retain its nature anchanged for a moment, parinoise or modification is immediately followed by growth and growth by decay and so on. This is exactly barmonaous with the Samkhya dectrine of

क्ष्य भावनिकारी संदर्भोति शाकीसन्ति काँकने इंग्ल विवर्गकानी वर्षेत्र इपल्डीको क्रिक्सनोहित — Sirakta, p. 63.

<sup>े</sup> सर्वात्रकादाकात् पूज्य वात्रध प्रजन्मीकी प्रकारकीर्यः प्रविद्यस्य विवादस्यक्षिति विपरिचनते सम्ब विविद्यसम्ब बुक्येन्स्य वार्थकेत् इति वर्गते वारक्षेत्र वर्षितम्य स्वीद्रपर्यकारी

Helbrigs under Maryapadlya, &or 8, 35

paragona. The whole world is in a flux of constant changes and nothing, as Patanjah' observes, remains in its own form unchanged for a single moment. There is no growth that is not followed by decay and no decay that in not attended with destruction. In this way every bing undergoes a series of changes and losss its nature every moment.

Patanjan has suggested two definitions of Dhain as knyd acana shainh and bhacasacano dhainh which practically mean the same thing he, ( a root is expressive of action, as a root denotes becoming (bhain). He observes further that the meaning of a root, i.e. action, is invinible and is only comprehended by inference. That a root signifies action is clear from the fact that the verbal forms like pacais, gacchain, etc., are found to have co-inherence (samanādhikaranya) with karoti? To be more clear, the meaning of all roots is capable of being expressed by the term haroti

By the meaning of a root, Nagess understance 'action that is attended with efforts and leads to the fruit." In pursuance of the view of Patan, als, Kondabhatta' says that

भ होन कवित् स्वक्रियाकानि मुझर्नेनविद्यते वर्तते या नानद्रमेन वर्त्तिसम्बद्धारिक स्वव्यातः अत्रोत्तेनविद्याः विद्याः 171

भाग वृत्यप्रस्थित विद्याप्यक्याः स्थानस्य प्रति हे वर्गेतेका क्रावितक क्षानामध्यः भारत्याम् क्षित्रवरिति । प्रयति । क्षि क्षारिकति ह क्षेत्र्यति । «Mabibbbby», moder the rule Pies. 1. 3, 1.

मुक्तानुक्त्वी कमस्किती व्यापायी पालाई; । अंदर्शक्त्री,

<sup>·</sup> gammiganfaggen g fem man : Verebempebbieche. ., !

both the action (favourable to the result) and the fruit are expressed by roots and that the substratum acone is denoted by the maker time The Mimamaakas hold, on the contrary, that the fruit alone is denoted by the root, the action being denoted by the author But this view goes quite against that of the grammarians The rule Pan. 3 4 89., clearly shows that the suffixes like top have nothing to do with the action (ryapara), but they samply undicate the agent, the object, number, etc. The followers of the Nacya-Nyaya school maintain that he meaning of a root is action farousable to the frust. According to this view, the verbal form gacchati means 'an action, i.e., movement, leading to the con unction (sampoga,

There is, however, certain difference in regard to the way in which the grammanana and the Naiyay, was construe a sentence for the take of deriving the verbal cognition (sabdaboaha). Both the Mimamuakas and the grammanians arrange the words of a sentence in such a way as to render the action (kingà) principal in a rakyartha, with this difference that the former take action to be the meaning of suffixes, while the letter comprehend action as the signification of roots. The grammanians are expected to put the expression Castrastandulum pacats in the form of a logical

<sup>।</sup> संदीकानुकृतकामाधी करवानके; .

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proposition which will run thus Castrahartele-tandele-karmaka-pālah, etc., 'the act of cooking which has Castra as the subject and rice as the object.' The New yikas, on the other hand, whi bring out the meaning of the expression by such an arrangement of words as would make the meaning of prathaminta-tabda (words having first case-ending after them) as the principal one According to their construction, the sentence will mean: tandulakarmaka-pākānakāta krimdu. Castrah etc., 'Castra is the substratum of action that is tavourable for cooking rice or which has rice as its object.'

Frategas are held to be significant by the grammarians, though their expressiveness depends on their essociation with the base. Pratyayas are of different kinds and numerous Jagadiin has constited them under four heads.

a) suchakte (sup and ten) (a pratyayas ke not, san, yan, etc that form part of the root (ac) taddhita, (ac) kri -suffixes. Of these, the subhaktes, etc., sup and tin, are primary suffixes and the rest are only secondary the former being added to Pratipadikus and roots to denote number, whereas the latter, though coming after Pratipadikus and roots, have special signification. Both sup and tin generally denote

विश्वति वेश प्रात्मेक्ष्यविक क्षत्रित क्षत्रातः वसुर्वो समयः श्रीकः वादिकिः व्यवस्थानः । number Rap is, again, of two kines: --(c sup as denoting Kārakas, (a) sup as specially anyoned in conjunction with certal wirds (Upapada-vibhakti).

The author of the Particka has expressly stated that subject, object, instrume ital, e.c., as wen as number (singular, dual and plural), are denoted by any terminations.2 Paper all has also lent his support to this view which is directly oased upon such rules of the Astadhydyl as Pag 23.2 and Pag 2.3.18. The author of the Valvagaranabhūsana onumerates substruturn land, object, relation or efficiency alone as the meanings of sup. It must be, however, remembered that the expressions current in a language are to varying and numerous that the above enumeration of meanings is found to be far from being accurate and exhaustive The Naiyayikac and the grammar and have tried their utmost in forming the definitions of harmaton, kartrico, etc., so as to render them applicable to all possible instances. B they could not successfully cope with the immensity of the task. A careful examination of some

<sup>•</sup> क्लान्यार्वेत्साको च क्रुप् विभा च विकासते (--Babdalak) - सेंब. ७१

बृद्ध समाध्यादको संस्था के दक्क विकास :— № 2555blides - Yul.
 II. p. 66. क्यो इंच्या केलांद कर्मोक्स ।

वसमादकी विभावको ( कार्न एमलादको किराम्बर्ग )

चानवीदनचित्रदेशः सम्बद्धः विविदेशनाः।
 वद्यारेशः विकासकः: वृद्धः क्षतिः अभ्यतः ।

<sup>-</sup>Varjikarabebt üşaçı. Adı 20

instances will make it clear that the meanings of the sup terminations are mainfold. We may hord without going into minute details that the substrainm is the meaning of the accusative, the instrumental and the locative. Karman is the substratum of the fruit resulting from action. In connection with Kriya and Karaka two things are to be specially noticed—action (cyapāra) and the fruit resulting from it (unquestion).

In an express on like 'Devadatta is going to the valage, the action, e.e. movement, resides in Devadation while the frint produced by such action, we conjunction, accrues to the valage. In the same way homeo and Adhe-komun may also be shown as what we had to impress is that the second case-ending, an shown above, does not only donote substratum but has manifold significance. In the Vyutpettiedda, Gadanhara has elaborately dealt with the n eaning of subhaktu. We propose to give here only a few instances from the Sabdasaktiprakāška and the Vyutpattiedda.

On the strength of the rule Pan. 2.8.2. Gedednara observes that the second case term nation signifies karmatra, i.e., the state or quality of possessing the fruit resulting from an action (kerya anyaphalasa/ircan Generally speaking, ādheyafra or the state of being the subsistent is the meaning of the second case-term nation, as shown in the foregoing examples.

but it has other meanings also. In the sentence' ghatam, anati, visayated or the state of being the object of cognition' is directly implied by the second case termination, while /1201 is denoted by the same case ending in arabbya tosyam datam'ın ca uncat Agam, the second case-ending is also found to signify ridleyates or sulveshalra in connection with roots meaning to infer, as is evident from the example volumequerosoms. In toruck tyainte klong in the destigitpublicate means separation (cabbaga, and ashebaranathe in an instance like Kobimane asat. Thus, we flad that . thegatea, nodesyates, availables, outheyalea, mrandalea, ian in manantarenga, protignative, antigogeton (as in de ud. in pent are all den ted by the second case-ending

It should be also noticed that critical is fall under two classes in grammar. Khroka or case-terminations and I papada-ribbility, the former denoting Kārako and the atter coming only when certain words are added and have no connection with Kriyā. When these two classes of cibbolities are simultaneously applicate to regard to an instance like names with deval, the Puribbility enjoying that case-terminations will have preference to I papada-outhactus.

चर्ड जामातीकम विकास विकासिता हा विशेषानेट्—विकासिता

समुक्तियाचीवाधान्त्रीति विभेत्र «शुक्तिवाची या चित्रीवाची "yutpattirhda, p. 55.

क्लराजरिक कुने क्रित निर्वीकामा निकासिकामके:—Pett p 77.

<sup>•</sup> स्वयादिवानीः कारकविनक्षित्रेणीतनी ।

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The rule Pau. 2.3 19, unplies that both the agent and the instrumental having relation to Kraun are primarily denoted by the third case-ending. Durgasinha observes that sentences like prot ton cara (beautiful nature) the word probits may be taken as necessary in twinsys, laterature in the cornection with such a verbal form as bhazati I that is to be s paned to make the sense complete. In angitesia quotali (which is silmittedly an instance of helm; the third case-ending, as Jugantia? maintains, indicates karagatee. t ough it is not regarded as a harana on the ground of its having go relation with action In also atrena plante, tytiga implies prakarata or the state of being an advective. As both suborenation' to the action of the agent as well as a chose I associated with action are denoted by the third case-ending, Gadadhara arrives at the conclusion that it has a two-fold significa-This view is quite analogous to the statement of Bhartrham

Su istratum or recipient is said to be the general meaning of the third and seventh

तवा क्रांसक्षतको प्रकृतिः करकम्--विधीः

<sup>े</sup> प्रकृष जोतालयि कर्यकारीय व्यक्तिकातात्रकात् ( क्रिक्ट miles the tale वैज किस्ते तम क्षाक्त्- Enlage, Eld.

वृक्ष्यं प्रष्टु राजभावि वृजीवार्ते, सरकारणः । प्रस्तु वह कारणं विद्यानगरिः अन्य p—Bebriefektipraktitätä.

<sup>ः</sup> करवारे बहुनवादवार विकास विवेदमीसम् स्- ४ १ था। attavide, p. 86

करवर्त द्वीवार्ध क्ष स्टब्स्स्य्यूकारकाण विशेष्ठ.

वश्वतः समित्रकात्रमञ्जून्यायायोगस्य व्यापः रवत्रकारपारं च उत्तीत्राताः;
 विकास :-- चेंच्यांक्रसारपीतिः (-- विके

case-eqlings. From the very definition of advirtor and advir regarded, it appears that both the agent and advir regarded, it appears that both the agent and advir regarded as the substratum of action brigatrayatra). The difference between them has in the fact that the agent is directly connected with a Kriya, who end discovera connects itself with a Kriya of y indirectly, i.e., through the medium of suther the subject or the object. This is quite their from the definition of Adbikarage as suggested by Bhartphare.

The fourth case ending denotes Sampradane, i.e., implies the purpose suddelga). This sense is obtained from the expression yourobhipmatical time rule Pap. 1 4.82. The fourth cases a ring also indicates adheyaton, as in mattraya rocate and riscustes in such instances as Castraya Inpunts, prespektivali sprkayats.

The fifth case-ending denotes availar or limit of separation. It also means anyaten or the state of neing a product, as in diarmodulaparagete sukham. Here virtue is the cause that produces happeness as its effect. Sometimes it implies substratum and place of origination as, in cumuladgrat problemate and lumanote Ganga problemate. It is not grammatically correct to use the word direct in its literal sense, i.e. "motionless," as in that case one faits to support Apadana-kāroka in the example

आतंत्रकेशवर्षकालकाणाद्याण्डम् क्रिकास ।
 त्रपकुल्यु क्रिकासिद्धी क्रामार्शकपत्र सृक्ष्य क्र—Vikerapadiya.

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dhānato aseāt patital where the limit of separation is far from being motionless. But Pataš ali has taken a periliar position. He maintains that in discuss aseāt patital, fal en from a running horse) 'the state of being a horse' and the swift motion are to be considered as direce."

The genetive implies sambandha, it is said to have various meanings. The relation is of various kinds. It is to be particularly noticed here that sambandha, as is donoted by the genetive, is excluded from the casegory of KAraka<sup>2</sup> and gasthi is not treated as a caseterm narron, as it has no direct connection with the action)

After showing the different meangs of case-terminations, the grammarians have finally arrived at the conclusion that efficiency or Sakts alone is denoted by all case-endings. It has already been pointed out in these pages that all objects of thought, as are denoted by words, represent but different manifestations of Sakts, and that time, space, action, and hardess are only various forms of Sakts which pervades the entire world of thought. The inconceivable

मन्ये प्रक्रमसङ्ग्राणिकं सन्भूषं तक विश्वविक्तम् Mahabbilaya, Vol. 1

<sup>े</sup> सम्बन्धी न कामके, स वा बद्धियाचि यही बातव्यविक्रीक; - flabclase) to probability, ander Mar 61

 <sup>- «</sup>Пибинбантик :— Повольно ор вре чаруадый уп. До В 18

विविधानेक्ष्यदेशक विकास व्यक्तिः वश्येषकः क्षेत्रः कल्क्ष्मेवापृक्षानुप्रकृतिः विकासन्त्रं ह— Vikymandiya, 3. 27, p. 199.

force that brought this universe into existence and whereby everything is being regulated as considered to be an inexhaustible and perpetual reservoir of Saxti or efficiency revealing itself through diverse objects. What is called life or conscious principle is ultimately an emblam of this all-pervading force. According to this view, therefore, everything is made up of Sakti or ease tially a congregate of efficiency. This Sak i is, again, said to be either identical with or different from the object wherein it inheres.

So stratum (se, the agent and the unject is said to be ordinarily meant by annualtaterminations. We have already said that action as well as fruit are expressed by roots poula-'gdparagerahdtuh) Udayana main.aina that effort guton facourable to action is the meaning of all akhyatus. A root, some hold, signifies only effort and akhyata denotes the favourable action, the sense of effort being derivable by means of inference. Some hold that fintorminations express action (cyapara) and do not actually signify the agent. The grammarians, however, do not agree with them, for whenever a verbal form is used, the subject is at once comprehended. The

<sup>\*</sup> person fie guter griftenen aber .- Americaffigli, 5 9.

<sup>े</sup> प्राप्तकः तयः अनिवती, पाञ्चासका भावनुष्यकः। प्रश्निकार्यवस्तानः वेपात्तिः स समस्रातः — क्रियं, विक्रं

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Mimamsakas ' hold that bhacona or action is practically denoted by tos-suffixes, the subject being organisable by meaus of arthopatte. The grammanans have rejected this view on the following ground -if action or bidrand is to be regarded as the meaning of terminations, there we lid be no idea of action in blok'aryam which assigot no a hyata suffix immediately following it The rule Pap. 139, is also an indication that roots are expressive of action. According to Katyayana, it is the root that expresses action and not the termination, for in paceti and apokelt the meanings of the suffices are varying, whereas the root par with its significance remains practically the same By the application of the method of agreement and difference it is possible to determine the distinct signification of both bases and suffixes. It is further held that number, time, harakas and act on are generally denoted by akminiar. The expression " Costs, is going to the village" means accordingly an action favourable for the present conjunction of the agent who is one and non different from Carra with the object that is non-different from (or identical with) the village.

मध्यमीवयाः —यमधाने वालवैः, वालवोः, प्रकारतेः

संस्तावां चारते कीको विश्वाल कि वक्कि ।
 क्षावं वाच तन् विश्व लावना तिक्-विलिक्त । (Kastradhikaraya.)

शियो सम्बद्धानिरियाकान्य- Får.

एकनाविक्यक्षेत्रभविक्यक्ष्मे वर्णनावक्ष्मिक्षे व्यवस्थितक्ष्मेलिक्षे छ।
 संवीवक्ष्यकृत्ये सामान्यः,

According to the Naiyayikas, lakaras imply the agent, time and number [1.4] means present time (cartamara). There is also doubt whether the sense of lakaras as expressed (ranks or suggested on y Bunttoji seems to be in favour of the expressiveness of lakaras Let is used to deno e par Asya, riz, the state of being lays as e. or imperceptibility of action. When to us used in the first person, sometimes we have a peculiar meaning The expressions 被称译 कि विकास , नार्च किन्न कराज etc., are intended to show that the speaker was either in a seeping mood or in a state of oblision. Lot means a nost the same as he, that is, injunction, have tation, etc or, in one word, inducement (pravaritană).

There are certain suffices like kyac, kyan, kh ayac, san, yan, which appear to be the ast part of a root. These are called secondary suffixes, they have either Naman' or Dhâta so the r bases. The suffixes like kyac, kyan are acued to Namans (namadhāta), white san, yan ate, come after roots (dhātantāraya arāpah)

It is not correct to say that the fundhetaauffixes, as a rule, have \inna as bein bases, because case-endings as well as suffixes like kyac, etc., are also added to Namans. By tendheta, Jagadisa understands those suffixes

<sup>े</sup> नामप्रकृतिकाराज्ञे नामुक्तितिकाराज्ञा— श्रीकोश्रेशकोर्तः अस्य १०००

मानवक्तिको सेवतिकामादिक्षक:— १५४, ११०

<sup>&</sup>lt;sup>†</sup> विश्वविश्वस्तिवश्चारीत्यः वयवच्यतिनम्— शिक्षः

that are distinguished from ribhartis (sup and tran suffixes that form the last part of roots and krt-suffixes. The taddhita suffixes are of different kinds. We give below only a few specimens of these suffixes (a) some of them are patronymic si fixes (ape gartue-pratyaga . 85, 40, 16, etc (kourara, aupagaco), (11) some express modification as, (modification of stone), (iii) some express relearing; (10) some denote one's delty (susyn devata) as, Sauca fone who has Siva as his anorabie deity, . (r) some denote one's place of residence, (r) some express one a postession, as, gonida (one having cows . (en) some denote a collection, as yourgiam (an assemblage of young ladies), (cm) some are expressive of time, as marika (continued for a month) From a grammalical point of view, the totabile-termination on in androne har h is used to express (são ya derata the clariflee butter which is offered to Indra as the de ty, Konoabhasta says that the suffix or in such a case meens 'what is to be offered to a deity " (devotā-ridistam deyam) In the above instance. depart or what is to be offered is used substantively and the derty to whom such an offering is made appears to be attributive.1 According to another view, both the deity and the substance to be offered are the meanings of the suffix.

Enerffffent Ed ummit: -- Vorybaarapabblifunt

It is also held that the base denotes the desty and the suffix expresses the offering '

Bhana (\$110) or existence is what is expressed by A. Pratipanikas. This satta is the same as summen genus (mahdsömönga 2) which permeates through the world, only cognisable as affectentiated in different politicalis. It is expressed by all words, it is signified by all Pratipacidus, roots and suffixes like tra and tot Thrse two suffixes generally express the dea of a class and sometimes indicate existence or the attende reality of things. Pata Latt has clearly shown what a precise, r denoted by the puffixes tea aid a while commenting on the two Udra has on the rule Pan, 5 1 119. K n la-Lautta says to the beginning that the a guification of the two tambets suffices, i.e., tea and to-(expressing 'the state of becoming,' or juntity, or property has been fully discussed by Bhartraud in his commentary on the Manabhasya (which is no jonger available). The Init of his state. ment in as follows the suffixes the and tat are added to kruenta, samātānta an l taudhirānia as expressive of relation. 'The expression of relation? is the sole purpose that is served by the addition of these two suffixes. The following

<sup>·</sup> Curter uffit a menn: afferen ur -- Taryitaren abbitanbe.

क्षण द्रमसभावेगाः सन्धानिभागं सःशास्त्रेगानमं सद्धानिमः— वर्णान्यानिक्रियमञ्जयमः । – ५ मंद्रवेशसभावकेरेटेशस्त्रः १९०० वर्णाः मृत्ये

restances will make the point clear. In to ar arasatra a relation between the king and the servant, in picalatia a restion between an setion and the agent, in sup-quist a a re-ition between the father and the son is denoted and so on Kalvata chaseries that when the work of ahim ased to denote only a class (gotra), those suffixes would then imply only "the form of a word. Subar-scarape blinea pratyryon, but when it is used to express oidy my jadividual, the suffixes would men necessarily unply a class bast would serve as an attributive. The term pations negoting an abstract idea, as in sail charatt with the generally used to indicate a class. Kargata' finally concludes that getto or existence is the only meaning of such suffixes (bhā sa-prai nana).

There are two barriskes which throw much light on the meaning of bhird. The first barrishs is ratended to imply that the suffixes for and to are used to express that outstanding processity (9a to, 1861) or the ultimate reality of a thing generally gets its particular designation or name. According to this interpretation, what accounts for the use of a word in a particular

मध्यतः व्यवा वता जातिकाशव्यविकत्तका त्रेचः सम्बद्धचे सःदश्यकः

 —Empaia

कृतिनि वातायेव नःकालकः;।

<sup>🌯</sup> तपात् सम्बु ददापेषु निवस्तवस्थिती सरीव सामस्यवसादाः।

<sup>े</sup> विशे द् यन पुणक मागाइन क्यापिनेस्सरक्रियाने ल-सही । Vic. under the rate Phy. S. 1, 1,0

sense is the inherent properties (quant, this, etc of the object denoted (provitin mitta). The Na.vaytkas hold that these suffices are added to words (as chalaces, monagatra, etc. to express the idea of a class. As the Valyavikas usus ly comprehend the individual with direct reference to the class to which it belongs, they are app to speak of a ghate as ghateted-sectionia, i.s., the concept of qualques conditioned or qualified by that of the genus (abataveas It is a most evident that the meaning expressed by tea and In seems to be as good as a qualifying attribute in relation to the meaning of the hair to which they are added. This is exactly what is meant is Kordalhatta when he states pratriparities properties don According to the second Varithma! the meaning if a word is exactly what it eight is by the force of its natural expressiveness. ward gamb, for instance, has goled as its property. nussifie, or the object for which it is used. Here sabda itself, with its meaning as denoted by the suffixes for and fall acts as an attributive. The sense denoted by a word serves as an instrument so far as the use of that word (for the purcose of expressing the sense) is concerned That it is the same with the knowledge of the meaning is also sufficiently clear from

मस्तिक्रमणीपी श्रमाणी भागः (——Biknijo)) under the rate Phys. 6. 1.
 110.

<sup>े</sup> जुला सुर्वे जाना: होन कार्यन सन्ति में तैनी सामसंद्रियानी :--- Får under Pag., 6, 1, 119.

### 2.0 PHILOSOPHY OF SANSKRIT GRAMWAR

Cangesa's definition of Subdapramanya or the trustworthiness of Sabda

Krt suffixes have roots as their bases. Those that are used in the active and passive voices denote respectively the agent and the object's The suffixes like quan, stim, etc., generally express bhaca action) Bhaca denoted by a suffix like ghait is accomplished (siddha). The word pakah is found to require a verbal form as bhavats and has both number and gender Patangai' has shown two-fold bhilden bedye and debyanters Rhace denoted by suffixed the quant in called butted and that denoted by suffixes as forman, etc., is Janouariated as 45 hyantara. A rega or action man fee a steelf in two different for as, namely sound or necomplished and guidha or unnoe mai shed the former means an action I ke adoteno that to accomplished, i.e., cessation of movement, and the latter indicates the cent nuity of action as quechoty. A bhaca when accomplished and followed by a ket-suffix seems to be as good as a substance and in consequence of such materialisation it comes to have gender

<sup>-</sup> **Էմիսնդկանակարա**։ դայ դարար—Taktyaciatiman Ուրենդիրությալ Vol. I, թ. հ.

<sup>्</sup> कर्वार्शनिविद्यक्तां कर्वे कश्ची प्राचे—™atifela, ध्रवदेनिवेश्यक. p. 109

Mahabhhaya, Vol. II. p. 177

क्रिसाक्षाः विवादायका वाकारका वाक्षीर्यका ।
 क्षित्रका द्रवाव क्षांक कर्षेत्रका क्ष्य्य्यक्षित्र ह—Vhkyapadiya साध्यक्ष्य क्षिया क्ष्य प्रस्कृतकार्यकाः।
 क्षित्रकार्यक्ष व्यक्ष्यक्ष्यक्ष्यकाः ह—Y myökarapabbötaapa.

and number and is finally treated as a Kāraka in relation to some other verbal forms, as ga wham kare. This is the import of the grammatica, dietum (क्रह्मिक्ति भावी दुव्यक्त which clearly states that an action ( has a expressed by kit suffixes appears to be just like a substance and thits deserves all the functions of a Pratipadika hefye (tarus, oulde, six, and anotar ha protgogue, when used to express bhaca, denote an action that is unaccomplished. Similar is the case with the suffix It when used to denote ! nara only. In an instance has educationed at must be borne in mind that there is no desire for any other verb to make the sense complete. Patedjan? has closely Shown the difference between blace as expressed by he and ket suffixes, the former suggesting the sies of time and person and too latter produeing the sense of a thing. There is another way of correquishing them, as but a denoted by tak is generally connected with the agent, while bhaca, as expressed by kyl, is not similarly related to the agent pace's gives the idea of an agent but pakas simply means the action, a en cooking). Words formed by a number of ket suffixes such as, turnsu, ktobe,

बंद्धाः विश्वक्रतम्बद्धिः विश्वकृतिः सम्बद्धाः हरः,निर्माणकृत्यः, ह—-Beliaddeve≛,

Matablosya under the rate मिंक, स्वर्धणान्य वया—8, 1, 57

" काल विशेष इस्विष्यम् स्वयः विस्विद्यम् य विश्वविद्यम् व्यक्तिक्ष्यः क्ष्मिक्षितिक्षः
स्वरंग काल्य्यविद्याः वर्षास्यस्यकः, सर्वाग्येक्षेत्रं पुत्रवं स्वयःचे विकाणिक्षां स्वयः
स्वरं सेम्बुव्यति, क्ष्युव्यति, वृष्यवे स्वस्वयः
स्वरं सिक्षिकः वृष्यं व्यक्तः इस्वयः स्वरंभिकः वृष्यः स्वरंभिकः
स्वरं सिक्षिकः वृष्यं व्यक्तः इस्वयः स्वरंभिकः वृष्यः

namul, etc., are grammatically treated as indeclinable (acycyc). These forms, better known as acyaya-art, denote bhaca as distinct from sa istance (escilvabhala bhāca) and have no regular number and gender. The verbal forms having ktoh and tumun are generally used as adjuget in relation to those that follow them So far as the suffix king is concerned, the two k syds are related to each other, as both of them have got the same subject and stand to each n her in order of priority and poster-ority. On the authority of the rule Pan , S. S. 10, Nagesa bolds that totarth in as timplying a purpose is also indicated by tumns. In accordance with this view, the expression Arenant restum got w ... mean one's movement for the purpose of seeing Krma.

<sup>.</sup> Май, бай, Жрсанскай пейрацам, pp. 1058-64

# CHAPTER VII

### Kàraka

Agrang in deficience. Solids manufacted as Norwhordefigrent forms of £3 thes.

Closely connected with the meaning of case-terminations is the function of herokos. Kāraha, as the very term implies,' is intimately related to krigd or action. The idea of heroka is dependent on that of heigh. It is its relation with Krigd that determines the nature of a haroka. Arigh, which plays so important a part in the determination of herokas, is, as Patshjah' observes, denoted by roots and is invisible, formiess and only comprehensible by means of inference.

Generally speaking, knyā means artion (cyāpāra) kriyā implies, some haid, action, effort (kriti or yaina) and result (phola). There is a prouliar combination of these three in the grammatical conception of kriyā. Kriyā is, after the grammarians, an action accompanied with effort and leading to the result. According to Udayana, the meaning of a root is

विश्वो अपोहीति कारकन् 20वे कियानविसे कारकसम

भावतीः निवातः विकासकार्थे कलः । विका करियानसकार्यकारः कृत्यानस्थानस्थाः - अविवेदिक्षेत्रस्थ भावताः किंद्रस्थानस्थानस्थाः । उ. १

<sup>\*</sup> an un min: got, unfein fin urmer 1- Kuntenabliab Rie 5. &.

effort (yains) producing an action. When this exertion is directed towards the production of the result, it is called thorono, as is denoted by the ākhuāta-suffix. Durga ' has defined kriuš as what a spears to possess both prior and poster or parts. The process of inference whereby Arga in usually comprehended has been elearly ill istrated by Patanjan. Sometimes, when all the requisites of cooking, such as per fuel and fire, are actuarly present, we are not a lowed to say pacata until there is a particular effort inchapersally necessary for the purpose. This sort of effort (sådhana) without which nothing is accompanies is called Ariga. A Krigh, ake pacats, consists of many parts ad of wides, viewed as an anaifferentiated whose tood to produce the same result. From a grammatical point of view, paceti means a group of actions, namely, to place a pol on the five piece, to set fire to, to throw fuel on and the like As synonymous with that, within, etc., Kring comes within the scope of quanty and as such pertains to things.

There are various agents (scanana) whereby actions are generally performed, these agents, whether directly or indirectly related to act on

mun ein fient ein a naffreiligenenfen .-- Obeier ibn teln Enlaps, D (Mabyate).

<sup>ं</sup> इक वर्षेत्र सामग्रेषु विविद्यार समापित वनतीनीवप्रवृति क्यापित अपति , —Mahibhhippa under Pila, J. 4, 22,

विवाद साधने वांत्रकित पण्यीनेवादणीत वाः न् विवार : ubid.

म्यानेरसकेः सम्बन्धः अभवनन्त्राम् । स्वानः सम्बन्धानिकः, सा विक्रमानिकतः । \ \languagediye.

(Kriyā, are grammatically called Kārakas There are, therefore, as many Karakas as there are sudhagas in relation to a particular action. In conformity with the it expretation of Durga. Krayl is immaterial and formless , it comes under our comprehension unly through the medium of Karabas Kraus. like quaa, is an inherent property ly bu dormant in an things, but gets itself mainfested when objects are in operation to produce some sort of result. As the action denoted by the verha form palati comprehends four things, namely tree, leaf, ground and wind, we have te such a case as coquată cristi parava patsti tak an precisety four harakus, according to their relation to the particular action facing) The tree for instance, which is lightes the tight whorefrom the leaf fulls down is caused Apadanahdraka : the leaf that falls down and is thus primarily associated with the action is named Rarer-Larana, the ground which forms the substrainm of action is known as Adhikarana kā aka , the wind that causes the real to face as termed Karana-kāraka, or instrumental. The paine of each kāmka, as shown above, is thus suggestive of the relation in which a Karoka stands to a Krige. Nagesa t has dweet at length on the definition of Arnya as suggested by

<sup>े</sup> सर्वेदारकाची भारती प्रथम: । Tagbamebjüşt, p हैं।

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Bhartrhart He begins with the statement that a I Kar has, as a rule, get themselves connected with Krigā.

Turning to the definition of the term haraka, we meet with considerable difficulty owing to the difference of views on the subject. First, the term Kärska seems to have been too popular to deserve any definition, Pagini accordingly speaks of harake as only an adhibura-stitra Patab all takes the word harske as indicating a som Ha and goes on to say that grammatical with hits are generally made by such words as are nopularly found to be denoted up of sense. With the object of pointing out that the term Ad also nerves to indicate both same 68 and someth he has defined it in the following way saahakam ner ortakam karaka-semenam Luggate." which means that an agent gets the deergintion of Adraka by virtue of performing some notion. He has clearly shown the difficulty that becomes almost unavoidable, if the sumptime are not specificany indicated by the sample. Passifi, ali takes Kāroko as a mohā-samijā with a view to show that the derivative meaning of the word (karoift, kārokam) is exactly harmonique

विकित् प्राप्तक प्रति । चंडपिर्वहित: ç—Mahlibhbaya pader the role
 Php., 1. 4. 23.

<sup>े</sup> एक वि न्यायवर्ष हे के दिने प्रतीतनदार्थका; क्यावितिहरू क्रिक्ते - --Ibid.

रहप्य क्षतिर्थ इस्त्रीय । क्यांस्वकाम्यपन्दानकेता भागक स्त्रीयहर मक्सीति ;—दीवते.

with what t usually signifies.' But we cannot take karatal karakan as an accurate definition of Karaka from a grammatical point of view. To befine Karaka simply as 'what performs an action' will serve to exclude all Karakas, excepting karti-karaka, from the category. As a matter of fact, it is kartal alone that acts as the direct agent, so far as the performance of action is concerned; but Karahas like Karaha and Adhikarana are only indirectly as, through the agency of karir) related to knyd.

Patau, all next proceeds to show how Korana and Arthikorana may also be used as karte-karaka consistently with the etymological aignification of the word Karaka. The meaning of the roots like pac seems to be different in relation to different Karakai. We say Desadattal pacati when Devanatta is found to pour toater in the pot, to throse fart into the fire-place and so on. This is, so to speak, the instance where the main agent of action is treated as karta. But karteled is sometimes transferred to Karana and Adhikarana, as in kashām pacanti and sthāti pacati, respectivoly.

सकताः संवासः करण एकत् वर्शास्त्रमध्येशः वदा विद्यापः,
 विद्यापः,
 विद्यापः,
 विद्यापः,

शिद्ध चरवाविकरकतो; चर्चुवार: ⊢ार्थ्यः.

प्रचारीमां वि प्रतिकारकं विका सिवते । Hall.

वतव प्रधानवर्षाः कर्षमम् ।—टीशः

## 218 PHILOSOPHY OF SANSKRIT GRAMMAR

Under the rule Kalāpa, 221 kār ). Durgasimha as found to have given a definition ' krayanengtion harakam) which means "haraka is the cause of action? This definition, we are told, is sanctioned by the popular usage. We have other defluctions as well-krigomakateam karaka team knydneagitram karakatram and so on There is, however, some difficulty with regard to the definit on as suggested by Durga, because the word nomita, as synonymous with karaga, means cause and, consequently, it must have antenedance to kright. But in an instance of perpartiya-karman such as, ghafam karoci! (making a pot , the pot is not logically supposed to have existence prior to the union and, therefore, it is not strictly correct to take ghata as an example of karma-k roka. Having Inised this objection, Suseum proceeds to support it by helding that the antecedence of the knowledge of pot is here attributed to the put used by a process of transference (แอกสสัสเต)

Sambandha, though inarrectly connected with kriya as a remote cause of action, is grammatically excluded from the estegory of haraka, masmuch as the term haraka is used by the

विधानिक्षणं कारचं क्षेत्रकः चिद्वत् ।

चनवा सिक्षिय्वतं सति विकल्पेयोकसम्।

वर्ट वर्धतीलय निर्धेयककाण कर्त कियानिकियान । किराधिकी परास नियमपूर्ववर्षिकानावास । क्यान । क्रियादिकी घटकान्य पूर्ववर्षिकविद्याक्ष्मात्, वर्षस्थित पूर्वापिकानुष्यक्षेत्र (बाह्)यः ।—संबंदक्ष्यः, Karitija on abe rule 201

grammarians as a technical name (rådha-åobaa) applicance only to six cases. The way in which Jagaciśa nas discussed the definition of hāraka and specially the nature of squibanaha descrives special consideration for logical accuracy He defines Advaha? as what is denoted by sigor case-endings and is apparently used as a qualifying attribute in relate a to kright. As to the exclusion of sambardhy from the category of Kāroke, he observes that neither gas II (as expressive of relation) is regarded as a caseterrametion (Karaka-robbakis), nor is sambandha grammatically treated as a form of harake. sumply for the reason that sumban hadoes nover a rectify qualify the action. Consequently, an expression like tandulasya parati, directly conted ug the verbal form with a word undesting remposition is not ut all sanctioned by the popular usage. The word test, which is a grammatical name aenoting sombar one, a an indication that sambanana is excluded from harakes as such Instances ake (a surgetandar protakuratu, (ii pagmanyanaka or., (111) Lakemirapakarate parasim, etc., where the genitive is directly connected with Ariyo, present, so to speak, an

क्ष्मास्त्रक क्षित्राविक्तिकाले, वि वंडम् वारावास्त्रक्ष वद्याम् व वारावासिति । इतिह्—Kavirija (Kasepa)

<sup>े</sup> चालकं से ककारों के दूरकों: सीद्रथ भारताम्—िकोर्डकंटरियः होर 67 स्थार्थ कियासकारी-सूरीरणे: चारकार :—-!१४८.

anomaly Jagadisa makes his way out by bolding that the above instances, like motuh smarati, caurasya himself, are special cases where the gen tive is optionally used (in place of leatign in connection with so ne particular verb, piz, the accessive of the verbal form knowledge proceded by the "passegue as picts, and, upa getting sasta, instead of i figil

Reference is further made to such instances as dandena ghotah and that we ghotah in order to show that the metramental and the locative in these cases are not form a strictly grammatical point of view, indicative of Kamkas, since they have no relation to heavy. The premary condition of a haraka in general is to have a direct connection with Kroyd Karona, as a class of Karoka, is thus differentiated from hetu. for it has no necessary or indespensable connection with the action. But what has proved a stumbing block to Jagadián is an instance like mama profibbliots," where the genitive seems to be irreconcilable with the vorb. On the strength of such popular usage as an me pro! bha! we hold that the planuble ylew in support of these expressions and the like is to comprehend certain words (unam or

<sup>ं</sup> विकारिकोणकोणे करणकार्योग कहीं । वर्षेत्रवास्त्रः) वर्षान्योगा भारीते; वर्णकारिः देवविकासस्य वृक्षीत्रविकेतसम्बद्धान् p—Ésòdulaksi

<sup>े</sup> पतिसादिकियासम्बद्धार्थः, सम्बद्धः पद्धाः वर्षः कोजनसम्बद्धाः वर्षाः विश्वविकारिकीः सु विसादगीश्रम्—चैत्रविकासीयः सम्बद्धाः धीकः स्टिन् दरः

etad) agreeing with the verbal form prof bhāti and to explain the gent ve in same with reference to such words as again these or against understood.

While considering the different man feata-Long of Sakti or efficiency, we have seen that Stand is which means an active agent to relation to an action also comes within the domain of Sakta: Having taken an extreme view of Sante, some have trued to show that the entire universe is intrinsically made up of Sakti. How are we to know that it is Sakh and not diving that is to be regarded as Sadhana? A thing is composed of a collection of South A ghote, for instance, is essentially a combination of such State as the espacety for fatching water, a seed has the power of producing a sprout and so on Thus, all objects are found to be efficient for performing some actions. As Siku is sometimes discriminated from drange, as a distinct outity, Bhartrham understands Saahana by Sakts, which is perceived to have direct association with actions. A thing, on the other hand, is not identified with Sadnona in accordance with this point of view, because a thing, limited as it is by its form, is not practically competent to perform all those diverse actions which naturally presuppose some kind of Sakts as the real active principle. Every

विकासमाजिक्यकी सामग्री सामग्री विकृत- Veltyapediya, 3. 1

विकाससम्बद्ध स्थितस्थितपर्यक्-/kid

### 2.2 PHILOSOPHY OF SANSKRIT GRAMMAR

thing has its laborn Sakti that is manifested when it is at work. San't always comprehends things as its substratum, and consequently, it cannot have its existence independently of things. The relation in which down stands to objects is one of comberence (samarago). Having this shown Sadhana as a form of all-pervading Sakt. Bhartyhari continues that Sakti is said to have mx distinct but permanent divisions or forms corresponding to six harabas! A question may, however, arise here as to the precise number of Sakt,, since Sakti appears to be numerous and diverse in its aspects, according as things wherein it inheres are manifold are seem to be different from one another in severa, aspects. Bhartrham takes recourse to the argument tint a close examination of the various activ ties is sure to prove the reducibility. of Sakt, to six only. As an atternate view, it is further suggested on the abangy of Kārakas, which, having either direct or maircot connection with actions, express but ker vira in its different aspects, that one and the same Sokti " may be said to have an different forms just in proportion to the number of causes that serve to manifest it. The point

<sup>,</sup> विस्ता वह बनक विकेश क्रिक्टी है। साथ हस्याकामा दिनेदीय हाकापि विका देश

सुद्धाने तळकाको तु वट असी बोध्यक्ती । Vakyapadira, 8. 80.

विनियमिक्षादेवेस सिक्स व्यक्तिः प्रशीवने । Vakyaçadiya. 3. 37

that deserves particular notice in this connexion is that the term Kārakā is, strictly speaking, applicable to karif-karakā alone, ' the other Kārakās (such as Karana, etc.) getting their particular designation only as indicative of the different aspects of kariffica

After dealing with the views with regard to both unity and diversity of Sakts, Bhartman next takes up the question whether Sakt 1 is undefferentiated from things or has a distinct character of its own apart from Le object. The grammarians, as Helarian observes, are in farour of the latter point of visiv, as it a may ported by both popular usage and grammar. Lefezring to the method of agreement and difference. Bart further attempts to strengthen his standpoint that Sauce, as represented by Rorakos, is virtually distinct from Dinega. The bunden of his arguments is as for ows as the meanings of case terminations indicating harakes (Korana and Administration) in forms like crissing and priket are setus by different from those of the stem (cyleso) is is but reasonable to tage Son a distret object of thought to which the grammatical term Famka is generally applied It is a most incontestable that the standpoint

विश्वविकारि श्रदेशं वर्वस्थाति कृत्यः स्वतं स्वतं स्वतं विश्वविकार्ता प्रत्याक्षाति ।
 विश्वविकार VIII कृत्या अर्थेशः । १८ १८ १६ १६ १६ । वर्षाया वर्षायाम् वर्षायाम् ।
 विश्वविकार वर्षायाम् ।
 विश्वविकार वर्षायाम् ।
 वर्षायाम ।
 वर्ष

तक व अभिन्दिक्षे का व्यक्तिक अध्यक्ति - VAirespalips 3. 36.

taken by the grammarians goes directly against that of the Nasyayskas who refuse to take Sakts as a separate entity. According to the Naiyayeas, fire and the power of producing burning sensation (dohaka-saata) are not materially two distinct of cets. They do not recognise any difference between Salts and the object possessing it (takt man). What we practically earn from a careful study of the various aspects of Sakte as such and what proves to be of vital importance from the grainmatical point of view may be thus briefly summarised. Sadhand, which is only a name for Randa, is nothing but a form of Sakti, and, according y, Karakas ake Aarman, harana, etc., so far as they are denoted by particular caseendings, are only indicative of Sustr, or the power of performing actions as we may call it. Moreover, a mere grammatical derivation of the torms Sadnana and Kamka is sufficient to show that they are synonymous for an practical purposes and are expressive of Sakts, riz , efficiency or efficient object (if efficiency is held to be undifferentiated from the efficient object)

Gopinatna, the well known commentator on the Katantra-parisista, has also elaborately dealt with the grammatica, aspect of the problem. He seems to have arrived at the same conclusion, i.e., identity of Sakti with Kāraka. The question is a first

चय द्रव्याकृतो वा वृन्धादिवासको का विकासको वा वाग्याचि : —Paridiga, Kandaprekarayen;

raised whether substance, quality, action, class, etc., or the potency interest in them, or, 'things possessing such potency' are to be taken as karakas. Next, he proceeds to show that none of these standpoints are free from objections. The defect underlying the first view is as follows: if substance,' quality, etc., which have their resent.a. character, as as represented by the class, unalterable by nature, are mentified with Advakus as such, we cannot possibly justify the instances like athāti parati, stuālyā parati, athālybin pacers and stheater pecers where one and the same substance (stadil) appears to be different so far as its connection with the action is concerned. Schalt pacate, for example, where sthall is used as the direct active agent, is distinguished from athigh, a parati where sikuli is no longer karta but only an instrument of action (cooking). But as a matter of fact, white, as is conditioned by its essential aspect (athillt o), is one and shows no diversity at all. The second view is also unishable, for if it were so (see, if only activities of things were Karakas), it would be unjustifiable to use the term Karaka with direct reference to things ' as we take rikes to be an instance of Apādāna-kāraka in trkņāt parņam paluti)

¹ स्वरूपरेतृप्याशस्य आयापस्थाहरू-नामार्थकार्यकान्य-Patitisह≥

च्याकाशास्त्रकारभाग्यक्त्री नीपस्त्रके वर्षवास्त्राचा वरव्यस्थ्यात्रीकतान -

म दितीलः । वकादानमार्यमा दि-१६११कन वकार्यवर्षीयस्य है:—Parifuţu, Băraka

The third cone is also open to emission on the ground that Sauts can neither be taken as an attributivo (videsano), nor as an upoloksano (characteristic) with regard to things, the former giving tise to mere probaity and the latter rendering the assumption of Sokis entirely fur le Having thus shown the untenable features of the above-mentioned standpoints, Gopfantha then pais forward his own views. Kāraka, he holds, is the same as Sakti, which is supposed to have different forms, substance, etc are to be understood as the substratum of such divergent Sakts. As to the application of the term karabe to a thing like crass, etc., Gopinatha expicitly states that it is simply to puppy the non-difference between Sakti and the object possessing Salte that things are popularly comprehended by Karakas

He has further rused an important point. There is, strictly speaking, no such rigid principle as to restrict the use of certain Kārakas to particular things because the subjective element, such as the intention of the speaker, appears to be a prominent factor that often regulates the use of Kārakas. Thus one and the same taing, such as as (sword) may be either used as karib or karasa, according as the

<sup>े</sup> बॉल: बार्यकः। किन्नुम स्थलि बाह्यतः। विकासं स्थीनहश्रास्त्रीः द्वाराह्यः।—विका

ইণ উদ ক্ষমীৰ বা ধা ব্যৱসিধিকজন। উদ উদ গাৰ্থৰ ইন ক্ষমিকু ভাৰতন্ত্ৰ। — 16sd

speaker intends to imply by the operation of the active agent or that of the instrumental (anichinally and anna chinally) with regard to the action (cutting).

A word is only needed to ascertain the precise number of Karanas. Hart has referred to six manufestations of Sairte corresponding to the erg Karakas. Sakit is essentially one and indivisible. It is acides or falsity that makes it look . ke different. The ultimate meety of Soule . is only cognisable on the despressance of avalya. The whole world with all its diversities is only a materialised image of the infinite cut tageti. Viewed from a transcendental standpoint, the to-called division of the world an external and internal has no real meaning. The word Karako, as used in grammar, seems to be an undersyable one (acystipanna-tabda) 2 that is restricted to the nouter gender only. That A drokes are six in number requires no further expanation. But Gapinatha seems to have shown some ingenuity in pointing out the possibility of reducing this number to five and ultimately to two only Karakas, he suggests, may be divided into five classes, according as

<sup>े</sup> चिक्यान्यवास्त्रवास्त्री रुवाई व प्रकाशते चिक्याविश्वये लेक्नां व प्रकाशते प्रति वीक्तां में — स्टिक्टां के कार्यां के चित्रवास्त्र :— सिक्यां के कार्यां के कार्यं के कार्यां के कार्यां के कार्यां के कार्यां के कार्यां के कार्यं के कार्यां के कार्यां के कार्यां के कार्यां के कार्यां के कार्यं के कार्यां के कार्यं के कार्यां के कार्यां के कार्यां के कार्यां के कार्यां के कार्यां के कार्यं के कार्

<sup>े</sup> बारकामदीश्वमण्डलको विक्रियवर्गन; बालाबाहर्'स्वविद्ययः— Parif Kalbya) en the role 991 (Käraka).

<sup>ै</sup> बार्य पुनर् अनुविकासक्तिस्थानिसम् प्यविकाम् सून्य विविधे स्राज्यमार्थं क्रांस्थाने क्—िमा शिक्ष्यं, स्थानाम्

they are represented by substance, quality, action, class and the essential property. They may, again, fail under two categories, ciz tratable và ya and paratable rècus, as they are denoted by their respective technical terms or by some other words.

Of al Northangs, kindr-kāraka or the nominative case is taken up first, as one having direct connection with the action. Considering all those qualities that go to constitute a Karako, hertycarata alone seems to be primarity connected with kring, and as such, is the karoka par excellence. The aphorism of Panini defining kartykaraka tays much stress on the independent character (scatterings) of karty by virtue of which the agent is destinguished from the rost Patad, all expressly takes the word ecotastra as an equivalent of prodhène and explains suca prodhangs with reference to the charac eristic non-dependence of the agent on any accessories. so far as the performance of an action is concerned. It is to be particularly noticed that cases like Karasa and Adhikaraga are but auxillaries that bring about the completion of the action under the direct operation of the subject. The agent, on the other hand, is not similarly subservient to those instruments of actions in the strict sense of the term. This is why harth is called evaluated or self-dependent in opposition to the rest, that

<sup>ै</sup> संस्थानीयाँ तु वर्णुविनियोगारीय सम्बादारी सहस्रात्म् :—Hallusja on V:-bys., 3. 90.

are more or less paratautra or dependent on the agent. Patanjali has referred to both scalentra and paratastra and rightly observes that the entire question of dependence and adependence is practically based upon the intention of the speaker' Thus, as a matter of fact, one and the same object may be treated either as the limit of separation aredle, ve., Apadana) or us the agent of action ( a ababat veduotate and valabako zidyetate2). We now draw an example from common exparience. Just as the representatives of a king appear to be subordinate in the presence of their king, though they are independent for all practica, phyposes when they work independently of the king in their respective spheres of activities, so ethat may be taken endier as anotoning or paratoning as it is Intended to be speken of either as pra rang or mercir as an auxiliary in relation to the action breaks or the intention of the speaker being thus an important factor that determ nea the nature of a Aaraka we are allowed to use the word sthäll, for instance, as har 4, harma, Karava, and .answarana. From what we have seen above, it is sufficiently clear that in view of the prepancerance of rivaled, the word sectanted in the rule eratantma karta should be taken as

स्वयं वाक सालव्या पारतका व विश्व विकास — Mahabhhaya, रक्षा ।
 प्राप्त का विश्व विकास का विश्व विकास का विश्व विकास का वित

Mahéhhásya, Val. T. p. 125.

व्यवासादीयां रहता सक् सम्बद्धे पारतन्ता, स्थापे स्थातसाथ—-[१९०]

implying v.vakata-eratantrya, as opposed to the inherent or natural non-dependence. When the speaker, Bhatton says,' notends to transfer the usual operation of the agent to Karakas other than the agent, it is not unlikely that cases like Karana, and Adhikarana may be grammatically used as Karla having arataxtrya in their respective functions. How are we to understand the super-independence of Karte? 1 The answer is not far to seek. It is a matter of ordinary experience that even when all the requisites (fuel, utensils, water, fire etc.) for cooking are brought together, we are not practically allowed to say parate, i.e., 'cooking is going un,' unless and anti, the cook is at work. This is an indication. that accessories of action, such as are represented by Karana and Adhikarana, etc. have to depend on the agent so far as regards the completion of the action. Though there is no contention regarding the independence of the agent, we should not lose sight of the fact that cases like Karana. eto, have an independent aspect also, so far as their respective efficiency is concerned. Wherein, then, has the superiority of the subject? The

<sup>े</sup> कहा कोंचर निवसं चीतरित कर्ष र वर्ग्नाकरों व विश्ववर्त हना कारवाक्त-राभाषि वर्ष चेवा करणे क्राव्यवर क्राव्यवर्ग्य—Schibbota Kaunati Bhispa bas-व्याकी वच्छोति चित्रवर्ण्य कर्ष तय, बाहर्णव वचनोति चरवस कर्ष तय्-Kahlabbiya. Vo. 1 p. 335, and स्थाह वर्षण्याच्यारक्षी चनुसाय:— Mahlabbiya.

<sup>ै</sup> क्षेत्र पुरुषकोती कर्का स्थानकिति ? अन् कर्षेषु कार्योषु कर्तिकितिषु कर्ताः प्रवर्तिकतः स्वरित-Mahāhhaya, Vol. ₹ p. 225

वरवादीयामि सन्दासरे सावन्याम की:क्रिका: वर्ड, ?—Melstaja.

subject has certain special features or properties, as are clearly shown by Hari, which serve to distinguish it from other Korekas. As an efficient cause of action by itself, the agent does not derive its specific function from any other accessories whatsoever, but renders such instruments only subservient to its operation. The socalled independence of cases like Karana and Adhikaring is only borrowed from that of the agent; the accessories are employed by the agent desirous of attaining the accomplishment of action, and their functions are itable to be stopped as soon as the agent casses to work The supreme independence of the agent is also clear from the fact that the agent, like Kuruna. ste., carnot bave a substitute without a change of action Moreover, the agent is allowed to have its operation unimpatred even when no other instrument of action is sought for, but the roverse of the case is impossible, that is to say, Karaga, etc., are not competent to accomplish the action independently of the agent Helaraja \* makes an important observation here. He says that the independence of the scent as

<sup>े</sup> अध्यक्ष सं प्रतिकारणात् व्यक्तस्य प्रश्नामावर्षिः । सद्योगध्दरिकातः प्रश्नीमध् विकर्णनाम् वद्वस्थान् अस्तिविदेः प्रतिविदे च वर्षमान् व्यक्तसम् प्रकारिको आस्तिकाः सर्तुच्यमे । — ₹४६७-२०८४७०. ३. १८८-१८८

प्रेम प्रेम्यक्षणिय करः करकार्यक्या विकासिक्षी विश्ववदीयकारक्षेऽपि...
 सामन्य 1 सन्तर्भावक्यमञ्जूषती प्रक्रि शक्तिय क्या ग्रंपा य ह अग्यादि सम्बद्धाः हिस्स्यक्षायिक्यं — Matteria on the Valgraphilya 3, 99-100.

so Prominent that the instrumental or harana, though more alosely connected with the action than the agent itself, is not popularly designated as such

We de a opendence (section roughts explained with such a breadth of implication and the agent made a repository of so many properties. we can hard y preclude the apprehension as to how inanimate objects such as agmi and ratha in against duhate rathe gardness etc., can regit, nately be taken as the agents. Blar ghari scenar to have his answer ready. It does not negessary follow he save, that objects possessing those properties are only capable of gong regarded as agents, but what is a aus blafrom a grammatical point of view is that anything whitter animale or ton mate, may be then as the agent, only if such properties are verbally attributed to the object in question.1 It is from the use of words that the ogen; is comprehended It does not matter much if such grammatical agents are found to bare no minate relation with those properties which are usually aser bed to them. Further, as a system of study entirely devoted to words and their popular sign fication, grammar does not care so much for strict adherence to reality or

<sup>े</sup> वर्णरम् किने अब्दे विकारी व तु वस्ति । खनुकेनेविववास्तरे वस्तात कर्यो इतीयते :—- प्रमेश्वरमध्येपः ॥ 10%

प्रमेत प्रमेत प्रमो, क्लाम्यन व स्वा—Helitaja.

agreement of thought with truth, but takes vords and their meanings as they are popularly used. The real factor that accounts for such transforence of properties to inanumate objects, s, as we have already pointed out, the desire of the speaker hiraself. As the independence of the agent is a matter of righted, one and the same thing (as the soil) may be used, as in the example atual anatmond bonfs, extrer as too antiget, the object, or the instrumental. Under the Varttika, mesantique tormakar ali en maawand), Patales has clearly shown how one and the kg poser may be come boll to e schleck and the little was monain han a seconding to the I sire of the speaker. The differentiation of the soul, as a such a case, is far rom being read but is only compresented by different forms of the word 1 mã a m. à mana and àt mã). As there is bard y as y co. attorn regard ag the unity of the soul, of course from the Verlanta standpoint, we are just fied to raise the question what destroys the soul and what is really destroyed by the soal. It a curious to note how Petai a c has anyanced arguments in support of the duality of the soul. Seif has, he holds, two distance forms, tamely, corporal soul (mrinting) and intellectual

म तु अन्युविष्यातका प्रजीवादियो सम्बद्धीत्व वर्षीकः । विभागतविष्यदेः सिर्विष्यति नदी पदातीत्वादीः च कर्वतं स अस्तु । «श्रीकातिकः).

भिः मार्थ पृश्चि म प्रभावे :-- प्रथितः.

भा प्रमुख्यानं इतिकः की अध्याना इन्यते : प्राथानांत्रावणार्थावा प्राप्तिः प्रापतिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्रापतिः प्राप्तिः प्राप्तिः प्राप्तिः प्राप्तिः प्रापतिः प्रापतिः

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soul (antaritma), the corporal soul performs those actions whereby the intellectual soul enjoys either pleasure or pain and one person Kaiyata's observation on this point 'difference of souls is here actually meant and not the agency and objectivity of one and the same soul According to the Samkhya system, antoratmon is the same as (antohkaraga) intellect, which is taid to be active, the Naiyayakas, on the contrary, take paraga to be antoratma on account of its soing the active agent, unlike the paraga of the Samkhyaites.

The instance and are algade is sprout is growing) presents another difficulty. There is much
controversy regarding the question whether it is
really existent (ent) or non-existent (asat) that
comes into being. This question, as is well
known, embodies the first philosophical enquiry?
about the genesis of the universe that had early
engages the attention of the Vesse Rais in the
remotest period of the intellectual history of
mankind.

The reference is to the well-known Sat-vada and Acat-vada According to the Sat-vadane, it is not or som thing having existence that is produced (sideon jayate), the Asst-vading both, on the contrary, that it is asat

<sup>े</sup> क्यून एकापान्यमेदी व लेक्सीय कर्नसी कर्नुतां च वांस्वयमी कानुस्थय समाराची वस्त्रीय कर्नातः । कुद्रमञ्ज्ञाकः । नेतातिकादीयां सने सु पृत्रस्थ कर्नुतान् व प्रशासन्तिकि विश्वितः — हिन्दुन्य en the Bhispy...

<sup>े</sup> सक रकाम जानीस, जनका रचमक जासीत् । बंदि Séabélya Bökta) Taliticiyapaciyasi, %, %,

that comes into existence. A thing seems to be non-existent before it is actually produced. This kind of non-existence is called prayablaca by the Nalyayikas. Again, what is sat is not hable to destruction, and it is equally true that not any comes out of nothing. Sat is one of the three aspects with which Brahman is aspally conceived by the Vedantins. And or abhaca is also maintained to be the uttimate cause or final principle by a section of the Buddhist philosophers.

The aprout is found to have no existence before it grows; and it is not therefore strictly correct to assume a non-existent thing as the agent of the verb jayour. To get rid of this a fliculty we should either explain the production of the sprout on the assumption of existence bowever unreal, or depend entirely on the desire of the speaker as what accounts for auch transference of existence. Moreover, the word 'sprout' is used in like instances by tae speaker, as if the aprout were already existent. The order in which the six phagapikaras have been arranged by Värsyayaus evidently shows that ash presupposes Mvale, the e., a thing cannot be said to be existent before it is produced. But it does not strictly represent a correct view.

महत्त्वी नियम सनी नामांगी विकास सन: —Ghai 2, 45.

managatigufinnigung maniban p—Nybya flissa. 6. 1, 14.
 managatigufinnigung manibangan p—Nybya statifia.

<sup>🕶</sup> न चनातीऽसीदुरमते ।—Durga, प्रार्थक Minskis, ३, 👫

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In course of explaining the expression jayara sin purdabhavasyadamācasie. Darga does not fail to observe that tagate also comprehende existence The reason is quite obvious. A thing that is nonexistent is not capable of being produced. We can, however, asso he a causal connects a that serially links one bhace with another. The u timate reality (blace) is the final cause of which these wikings are only different manifes ations. There is only one bhies or sotta that permented through the entire sphere of ax stence Krayo respires on botton having both program l posterior stages. Pararaparya is to be understood with relation to time and space. France means adeque ngly a conjection of actions on tenting to produce the same result (conjunction with a particular space). Jugate and cefe, comprenamate and verifiate and the like are all related to each other. A tuing first comes into bel g and is then said to be existent and so forth Having shown their mutual relation, Duren concludes with the remark that juyale means only production' and not the next singe existence), which invariably comes in association with the idea of jayate.

According to the Buddhist philosophers." a Larring has to destroy itself before it can bring into existence a karya. The sprout is

स सुविद्युनाको जानते ।--- Darga make 5 arakta, p. 45

<sup>े</sup> आवर्त क्लेप क्लो ज्लोब केटल वरीति । Abab.

<sup>্</sup>ত ৰ বিৰাধিনত কাৰ্যনিষ্ঠ কাৰ্যনিষ্ঠ কাৰ্যনিষ্ঠ কৰি .—Nybys-vārtiks unser Nyāys-stirs, d. I. 1d.

found to grew only when the seed a destroyed. As long as a seed remains a seed, there does not grow a sprout as such. The leastraction of the seed is, therefore, the immediate cause that gives rise to a sprout 1. What we guther from this trend of arguments is 1 in a sprout grows from non-existence of 11 e seed 1 (abhiling). As it seeks to trace the origin of all things to a huge nothingness or minibum it a view was rejected by all orthodox teachers.

The Natvavikas argue in the following way it is really out of a seed and not out of a a final destruction that a sprout is produced.3 A change of physical emposition is brought about in a seed when it is about to give back to a sprous. The seed is not essentially destroyed out so it colls are developed in it wherefrom the aprout is formed ' The seed is, therefore, to be considerec as the material cause of a sprout. Here the agency is to he uncerstood as portain up to karyo, se, what is produced (sproit) The aprout is supposed to have intellectual existence before it is actually produced. As a matter of fact, the material existence of the sprout before it is actually produced as contrary to a experience, but it must be admitted that the

<sup>े</sup> च्यानादानी चीवति ३—३७४४.

एवं च वीकीयादान कुमम् —मेन्डे-

बीआकावन्तां पूर्वसूक्षिकणी क्षाण्यसुत्त्वते स्ति स्वृद्धाणनगढत्।
 भाविभेष्टीति ।——विश्वः

sount on suggested by the grammarians refers more to the use of words than to the actual state of things. The grammarians have repeatedly drawn our attention to the fact that they unbestatingly take the meaning usually denoted by a word as its real signification and do not make upon the material validity of such meanings. Here the science of grammar bears close comparison with the deductive logic which, as we know, is more or less concerned with the format aids of the proposition as opposed to the material truth. An expression like golden mountain, though the material existence of what it denotes is really questionable, does not practically he beyond the scope of the deductive logic.

contribute seems to have approached this question from a different point of view. It is shown with reference to the Vitacarya how the cause is changed into the effect and is said to be flyate in the shape of known. He seems to extablish the non-difference to between the cause and the effect as we is as between property and courts (substance and its modification. This is another problem of much philosophical importance to decide whether it is the cause or the effect that is to be considered as said. Some hold, as the

t minte fe merefyb,-Beibebie.

<sup>े</sup> वार्य वारंशिक करा म अवशिक्षण - वार्यवर्ष त्या वार्यु कार्येशे नाव वार्यि । विशेष्णकृत्योपुत्र, 3. 3%. सिलेक्ट्रेड has the following —विद्यास-पूर्वि अविद्याच कर वार्य्य । वार्योकार्य्ययो: १३ विशिव्यास्त्र स्था कोर्य दांच वार्यक्रोत्, बीक्ट्रयूपी वार्यि क्यांस्ट्रेस अवश्रासंत्र क्यांप्य स्थानुर स्थाविक्युपी कर बनाई बार्यामीति ।

Naryayikas, the exase to be saf and look upon the effect as essentially different from it (augt). The Samkhyaites take the effect to be real (eqt), s.e., as what represents the cause only in a changed form According to this view, karona karya are the same as praktte and vikris. contradiction with the view that an effect is virtually different from its cause, Hari maintains identity between karys and karage and prakets and relate on the ground of such instances as 'mirk's turned into butter,' and 'the seed in transformed into a sprout' in order to show that the cause and the effect are not distinct entities, but represent only different phases of one and the same object. In accordance with this standpoint, the expression 'a sprout is growing' should necessarily simply that the cause which has existence is what gets transformed (in the form of ka ga) at a later time. This explanation scenes to be based on the so-onited parantma-eddans expounded by the Samkhyantes

Referring to the difference of the came and the effect. Bhartphari has attempted to show how anarra may be riewed as the agent. It is an indisputable fact that the aprout, as an individual impairs, cannot be supposed to have existence before it is produced, but it is equally true, we must admit, that the sprout,

कारीकारवाकीक्ष्यवर्द्धिय राक्ष्येण क्ष्मिक विकार क्रांक् :— Enlevis.
 विक्रिक्षिण वाल् क्षांच क्षांच क्षांच । क्षा वाक्षिक विकारित क्षांचि क्षांचि ।
 क्षांकारित क्षांचि क्षांचि क्षांचि क्षांचि ।
 Enlevis
 Enlevis

stewed as a class, is comprehended to have ps petu it existence (cf the Nyāya conception of class as an eternal entity). What we learn from Buartylian and Heläräja regarding this poor at a that the sprout (a sprout is growing) appears to be the agent when takes as a class, ar I that it is said to be a product when it is viewed as an individual. The agent and the o ject that grows are, according to this interprotation, not different from each other, the figurer representing a class, and the latter regresoring on maliridual. The sold dove opa into a specifior assumes a formal change in the shape o an effect. Moreover the class and the faction is or multiplie dependent, we are not post but on taking one as distance from the ath &

The discussion or such a nice point does not, however, who have but has practically given rise to a far once complicated question. It is really discult to say whether prakels or course say the discult to say whether prakels or course say the additional be taken as the agent of production, because there is no consensus of opinions with regard to this problem. A careful example to ref facts, it must be remembered, goes to say at it with the cause and the effect might be treated as the agent according to the nature of sixologic. In an instance like "milk is turned"

प्रकृति-दिक्षतिरिक्षवयवानसः वर्षेत्रः वार्ध्वस्यक्ष्यः प्रश्रीभन्निकः

<sup>—</sup>Helārāja विकासी समान: मानी प्रकृष्टि-दि कन्दी दिनसन् प्रतिप्रमुखां इसैन विकास सुरोति है. Vikyapadya, 8. 11%

into ourd ' (kstram dadhi sampadyate) we find that the relation in which prokets stands to effects is one of co-inherence (\*āmānādhakarayya). An expression like bljamankuro jäyale is sanotioned only to show the non-difference between karaya and saryu or prokels and eskets. A sprout is not materially different from the seed wherefrom it grows, it is only an aspect of the seed or development from a crude form into a bulky one. Juliaro jayate, therefore, means that the cause send) which is say gets a new afe (pannon or reveals itself in the form of a sprout Now there prices a doubt as to which of them is predominant in relation to the other. It is necessary to find out the dom can, one, as it is dominant or prodhâna alone that is to be regarded as the agent in connection with the verba, form. There are practically two different views, namely, one supporting the agency of karlying in favour of rikely, and the other upholding the agency of prakets. Vikets' comes to be regarded as the agent, when there is absence of co inherence and the words denoting prokets and rakets are found to have different case endings (as in byot ankuro jagate). The rule jourkartuh proketit, Pag. 1 4, 30, which and abtedly ascrabes the agency to sukple, may be explained here to show not only the formal but also the material difference between prakets and

भेडिन (कास तु अभिकार्, मक्तिरिक्यायांनधवाधेशाय कार्यानमिति; ।
 भनेद्दिश्यात तु यतुर्को संस्थात ... क्विरार्क कर्युकारवातः — स्थितिति।...

vibāra. The agency of citary is also clearly ported out by such expression as mairinga nampadyate in ragah, s.e., matram sayate. What is deutscable from these popular instances of grammar' is that rolora is directly connected. with the action, and, consequently treated as the agent, and that product has only underect connection with the action and is generally used r the analyse case in order to prominently bring out its it flerence from a Land. The expression 2 very a my ale knowlate blacktab, where the maker of the year of form agrees with coat of randra serves to a congilier the riew that on Are more should be used as the agent. But examples an not however want my to show also the agency of property. The expressions course character's Brahmanah and atsom team samundante clearly pulseria how prockets is used as the subject. Now it is alreast clear that both prourts and engine are entitled to be regarded as the subject, according to the nature of the examples."

The discussion on Karokes in general, and kartr-karake in particular, will be hardly complete and exhaustive without an adequate reference to the logical method of interpretation. The Nalyayikas, specially the followers of the Navya-nylya, such as Jagadiša and Godadara, have supplemented the study of grammar in a

मदासूर्वतं जासने—अक्रुवेरण विकास्यादेण क्रियासम्बद्धां स सम्बातः

Beitebja.

Mahibhlija, I. I. I. Vo. 7, p. 7

<sup>\*</sup> Vikjapadyn, Rerikte, 8, 111-218.

large measure; they have dealt with the problems of grammar in their characteristic fashion with the result that niceties of an incomprehensible nature were sometimes allowed to mar the perspicuity of the subject to such a degree that the study of grammar ultimately passed through a completely different channel at their bands.

To do fuel justice to the rlabour, it must be said, however, that they have practically given, as it were the flushing louch to the interpretation of certain problems of grammar and have undoubtacly shows a new time of thinking and approaching a protiem. The advent of the Navya-nyaya, with its har interestic tendency to abstruct as and a peculiar stock of technical terms, pence the portal of a new realm of thought which has more or less influenced all later phaces paies. apeculations. This inflacace as in quite evident, ts nowhere so prominent, as in the case of later commentaries on philosophical treatism and The last phase of grammatics. literature, both in language and mode of interpretation, seems to have been mounded by this process of thinking Such well-known grammarinus as Nageda, Bhattop, Kondabhatta, Durgasuiths, Goptoiths, Susepa and others, are supposed to have been thoroughly acquainted with the Navya-ny ya line of arguments.

As the logical method of definition is free from all defects and scientifically accurate, the grammarians have conveniently followed it in forming the deflactions of grammatical extegories and concepts v. a he obvious prject of getting lid of the so-caller afterphylic and arguste. How far the grammarians have as anilated and absorbed this particular process of tauxing and the line of argument. I home tes makey to by the fact Jot if any moneyn grammarian is naked to give an accurate definition of Karma karaka, he would not possible say karear as following kirom or got regule for he say, her would give his was ver in the strictly logical form, i.e., I lighrange and, so stray known coments on Jagodisn's Supersaktorak that and Gadalhara's Vyutpatr vida are two important works that give as posely anglest interpretation of the grammitical problems. Durga and Susena , two we...knowe commentators on the Kataatra. system have also dealt with the pre-ems of grammar from a strictly logical peaks of view

The logical definition of sartetra is troyatragateant bartetrian on the agent in the substratum of action. This is based on the assaultent the to action is generally denoted by the root, and the idea of a substratum follows from the suffix tip. As this definition is thely to prove the agency of time also which is the final substratum of the world (kālo hi agadādharah), Suseya has made some improvement

ध्यान्त्रेण पातुमाण्यकः भागमण्यकः—Derga (Earapa-‡Ref) sed भारत्याण्य-कार्यस्यान्त्रः सम्रोते ।

<sup>\*</sup> वस्त्रकाणि कराले कान् तक स्ववंद्यवस्थल विकास वामानवादात्— Environment to role 200 ( Exchange).

oy adding pradhangena to the aforesaid definition. The state of the equivalence of a of rotion is not a correct definition from a grain actical point of view. If so, the objective case, affected as it is by the action, may also be treated as kartā the definition floory suggested by Susema sus formus pradhangens halvedopen opaparabattens (kartā is the main substratum of action as is denoted by a root).

To show an instance how the logical process of arguments has its application in gram and we give below the sammary fix discussion on the definition of Kasts Largka. There arises some difficulty with reased to the definition of ka trice as given by Sarvavar and gith karoti. so karla, Kalapa 2.0, because this rule in not, strictly speaking, applicable to such tres ances as photo thanels, etc. (the pot does not do anyth, goost examply brought to o existence by the agency of the potter the logical definition is not even sufficient to adve total anomaly masmuch as the adjunct kreyakrayatvane is equally applicable to Aurir and Adhikaraga It is, therefore, necessary to add the expression saksat samban thena (by direct associa ion) to the above definition in order to differentiate Kartykaraka from Auhikarans. The reason is that both the agent and Addisorous are used as the substraturn of the action (kraydiraya), the difference has in the fact that the subject is directly or primarily connected with the action, while Adhikarano has only indirect association with the action

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(through the operation of the agent, But the train of arguments and counter-arguments does not end here. The additions of saladt sambondheng is not, however, sufficient to make the point clear, because in an instance and gale baddhes garrayals, the locative is found to have seen the direct substratum of action handing Now it is necessary to make further addition to the definition , analysi-prongyairs) for the purpose of eliminating both alregiple and 409 pts. The special characteristic, which serves to distinguish the subject from the cognate cases, the Karano and Adhikarana, is the super-independence ' of the agent, see, the agent a capal-te of accomplishing the action wellout deac diag on the so-exceed accessories." The agent presents tself to three forms, paracy, sudaha, praymaka or helu, and karmakarta

Both Karan, and Admirana are introstedy related to the agent, they help the agent in the accomplishment of the action. In accordance with the definition of Papini, Anrana is held to be the most important or indispensable of all accessories that help the agent in bringing about a completion of the action.

सती सनगरने का सत्त्व रक्षणी अधकाने कि कर्र करणादी नुपाने की सक्ष च पूर्वतिक प्रकारण स्टब्स, करणादीक वृज्ञनां निवासिक धारतकान — Relarija,

चारश्चवक्याचार्यात्रवस्य कीशृत्यावारभाष्ट्रवश्चा वाधनात्वितः - विकार रहेत्र (Enlips).

Pataŭjali in lus characteristic fashjon has anticipated certain objections against the desirability of retaining the suffix taman after the word soith ka in sadhakatamam karanam. If Karana is said to be, Patanjali argues, merely an accessory and not the most important one. the undesirable consequence will be that an Karakas, by virtue of their direct or indirect association with the action, will be entitled to receive the designation of Karaga! It needs hard y be pointed out that all Adrakas, as the very term implies, are practically so many accessories (sadhabari with reference to the accomp telement of the action. The are of tomas superative degree) is not therefore meaningloss, because it serves to differentiate Karana from other Abrakas. Again, it may be further argued that the sense usually conveyed by the suffix (dishiyya) e.e., excessiveness, is also comprehensible even in the absence of that word We can just fy this point of view by an incustration arown from popular experience. As, for instance, when one says 'n daughter' should be given in marriage to a bandseme person." what we necessarily understand to that the person spoken of should be 'perfectly bandsome' (abhirupatama), though the word denoting excess or super-excellence is not expliontry mentioned Similarly, the word sadhaha

सुर्वेश ज्ञानकाका सरवर्शका सम्वत्कत कार्य सक्ष्मिक के कार्यक्रिक स्थानका कार्यक्राणि क्षा क्षा क्षा कार्यक्र के कार्यक्रिक कार्यक्र के क

क्षिक्यम भवा देश .तवास्क्रिक्यमेति वस्तरे—/bid.

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might se alone sufficient to denote as much meaning as is as fally expressed by each katama Non what follows from this discussion as that the se Lix beauty is redundant. The rice sad battoedition for a an angul of reduced to all Aplicon karanan canat any asteration of the mean ug But it can lot be demed that Paping had some particular abject to view so far a the use of this suffix is coreered. What Pap 1 likes to indicate by the ase of tomap a that the so likes hence ng angrees of excellence) tarap min tone pishoul; have no application to the rules doffering Amerika amopilia, or, in other words, the La oblash (ganna-makhya vormal live abryanam pow gogeth show a have its application restricted to the rule wat not to any other rules or baging to the section of Aarollo. This is why the grammaritus de not ir ust upon ophys or paysica, separation alone (according to the siriet interpretation of the rule), but also acknowledge the value ty of intellectual separation (buddless kelapiya o the determination of Apadang! Similar v. on the white a thicknesseem is not only app teable to release to fam, but comprises such this access as a where the entire substratum is not persused by the thing aberent "

वारावास्य क्षेत्र नामनीयो व अवसीत्राक्षित विक् क्रमोत—Makiābb leya.
 under the sale Eq.(), 1, 4, 14,

<sup>ै।</sup> नांचाम्बकेसः हारक्षेपुतका **द**हिक्दत्तराः ।

बालपंत्र गोन्द्र, गुपै अवैकृतनः।

Wherem lies the superiority or yelative importance of A ana? Those that be p the agent in the accomplishment of the action are grammatically called upakājaka of al. suca apakaralas Karana is decidedly the most indispensabic accessory that comes to close contact with the agent (intempolyopakar) in course of operation. The relative superiority of hurana is mainly die to the fuel, says Bourtrhar ! that the accompashment of the action actually axes place immediately after the operation of Karana The part placed by circles or the Gos re of the speaker in the use and determine tion of Agrakas in general has already been referred to. Bhartrhart' emphatically mys down with special reference to the Instrumental case that it is not possible to say (with regard to a thing) that this is always Advance and Unit is not, as if it were tixed by the rules of grammar. It is the desire of the speaker that practically accounts for the use, as, for instance one and the same thing (as afhalis) might be used both as the substrature (athalyon pacetr), and as the instrumental (athdaya paceto according to the desire of the speaker

व्यक्ति विकासिक्ती वर्षाण वर्षाण वर्षाण स्थापि क्षा प्रकृतीयकारकः
 सम्बद्धा विकासि हुदैय करणीवर्षाः ।

<sup>ं</sup> क्रमुक्टविर्देश न कि वस्तु का<sup>र</sup>क्षतन सामा क्यात क्रमेश विर्देश हुस्क्षति हुन्द्र हुन्- प्रतिकृतक्षतिकृत के 90.

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In accordance with the definition as suggested Its he No. avikas Loroso is the same as Abrora gupa a at kaca ma ha agent) or sy with this afference that we was to close a associate, with tue across we cause, where it is actually in opeer or to ear Joint the recomplishment of the action, is what is called Actions in grammar. GadAdhara us ntains that the words kartycalled the atraspoun be added to the above cet 1 top ty paratol Laradam karagam) 60 82 to a many maken on the subserviously of Livroyn. to the agent. An accessory as harara, as we the carnet accomplish the nel on a less and until it is not to work he the agent knotyraways. This being the actual state of thi es, one may possible bring forward the arg creet that a smore plausible to at , bute be alta et sadboka amo to the agent a selt in preference to Karaga Bhar thatt? mooth this objection by seving that the primary function of the agent is in employ the accessories. to operation twinch thus engaged immediately accomp at the action. Dust a to show how Rarana comes between the agent and he action. and consequently has greater prox. Hy to the operation that the agent useof

वर्त्ति नक्षेत्रीयरवार्षः सम्बन्धाः ॥इनस्परविषदः १८६५ वृत्यक्तस्यः। व्यावस्थितः – 🗷 ॥१९७०.

<sup>े</sup> सारविष्ठाः विशेषात्राधानार्थने विश्ववाद्याः वार्यकः विश्ववाद्याः साम्बर्धः साम्बर्धः साम्बर्धः साम्बर्धः साम्बर्धः साम्बर्धः साम्बर्धः विश्ववादः साम्बर्धः विश्ववादः साम्बर्धः सामबर्धः सामबर्धः

विकिशिक्षे कि वर्त्व्यानारः ।

Now the sufficiently clear why Koro clisted to be sails, kata an a relation to other accessories. Bhartraam has again a lided to the propositionage of election and the difference between the agent and Karaja by referring to the example as sets with (where the function of the agent has seen attributed to the instrumental car, sword, with a view to indicate the adependent activity or excessive power for accompacting the action on the part of Karaja). In the above example, it should be noted, the shartness of the sword itself is used as the agent.

The ign are, however, distinguished the the grap mericus, it is exterior of such difference being the avariable association with the action on the part of An and. The first and foremost thing necessary for a Annala is to have cose relation with the action. Held generally gives the idea of a substance and has practically no invariable connection with the action. Bhatlop. Las clearly characted this distinction. A substance incompleted with action is called heta, at Annala, as a form of Karaka, is

क्रमादीमां वृ कर्म तैयानि करणे विदे - विकेत्र spection, 8-94

द्रम्मदिक्षिके देशः वारक विक्रम्भकन्—विद्रः

द्रव्यादिस्थान्य निर्धायानसम्बद्धाः यथ व हिन्तस्य क्षार्थानं सु (क्षप्राण्यविष्यं स्थानस्य गार्थं च हः Beatleon vader ibe tule
 Pag. 2, 3, 38.

necessarily found to have connection with the action. Hele, to speak the truth, is the cause (samarāyskārana) pure and s imple, and continues to be so as long as it does not come in close touch with the action, but the moment it does so t ceases to be a help and becomes a Karana The Naivay kas have agreement with the grammarians on this point Gadkilhara takes dannena kulum, vidyaya gasah, etc., as instances of helu since dhane and ridya have no direct association with the action (kriyayagahhabat) Jagadiša has, however, taken a slightly different view. He insults that even the third paneending in doulens ghotah in really incleative of Karage, though diopless is not grammatically regarded to be a Karaka as suca, by our y for the absouce of relation with the action. On the ground of having close proximity with the action. Korane is virtually the same as onuse (sanaka).\*

I ader the rule betraribe, D restricts but a courty shows what is meant by between an animatance ike anners court So far as the popular asage is concerned. Durga maintains, a thing, though not setted y connected with an action that leads to the final result, is called between ply on account of its baying capacity for the accomplishment of action (phalamostepedayannapi kriyayogyalaya helvrucyale). Helu is of

<sup>े</sup> देखें के का क्षणापि करीयारि, क्षणार्थ, क्षणा तथा का गर्ट विकास स्थित है। Bubdatelatgen bliebt ander Kier 12.

various kinds. One that intimately cornects useff with the accomplishment of the accient is termed. Karana. Susena has referred to two-fold helu—grammatical as well as popular. The nominative case of a verb used in a causal form (he kāranati yah sa he nsca—of grammatical helu (hāranati yah sa he nsca—K alpa). A hela, in its popular sense is an object that is capable of performing the action fivourable to the result (pholosophymanogyas pada tha. Halu means capacity and not actan connection with kriyā.

Adhika as a is the substratum of no on What is popularly kn we as addition or substore in of action extechnically as and Add external the gram our. There is, however some hillereads between the popular and grammatical e nception of Adhibarana According to the position usage, substance, quality and aming are an comprehended by Adhikarana but In grammar the word is often used in a specific souse, i.e., Adhikarena is said o be ap accessory that indirectly heaps the accompaignment I the actions that forms the substratum of action only indirectly. Bhartybari lays much stress on the dependence of Adhikarana upon both the agent and the object and defines Adhikarana as an spakāraka or accessory that becomes the substrutum of action only

वीनैऽविधानसम्बद्धिक द्वस्तपुक्तित विषद्धविधीवर्थः स्टार्श्यक्षेत्रः

कतंत्रमञ्जयक्षाम्बद्धाः प्रस्थित् विकास । क्षत्रम्य किलासिकी प्राप्तः इधित्तरमे जनस्य — YAkyapadiya.

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through the intervention of the agent or the object, and serves, though indirectly, to accomplish the action

We actual y find that the effort or the act on prop pally taheres in the agent and partially in he object consequently they form the real substrutum of action in the strict sense of the term This is w. y. Shart, hart has used the expression taroug , the med um of the agent and the object" and has thus made it sufficiently clear toat Adbikarana is only manifestly related to the action. Intimately rotated to adha, a at adheya or weat inheres in the substratum. The relation in which the Inhorant stands to the substratum is unnufold, anche as conjunction, thusbence and so on. But tradadhara busy here thisea and voice of a jection so far as 'conjanotice ' is concerned. He argues in the followtag strain the relation between admire and dichera connot be one of conjunction garayoga a For if it were so, there would be no criterion to distage shifts one from the pater, that is to ear, adheye also might be treated as adhara, as the very these of companyion comprehends two thires (componerya doisthafrāt).

Patan, do has derived Adhikarana into three classes, harmely, tyapaka, aupotosika, and varayika. Of these, vyapaka is the principal

क्षरेक्षणकर्षिकामः विकास वार्थतः सः विकासिकान्। स्थानिकान्। Vähytepudiya A. L. विकासवाधिकारः, ।

Meint economia miguatique unterminate -- Cympatrisada.

कुम्बस्तिवंशिविदेशे कहात्वेद्वे कुम्बद्धवान्त्रकाकृतः विकरः

form of Adhikarana. An expression like ti opu taslam constitutes an example of byapaka. The opecial feature of this class of Adhibarana is not only that the inherent (adhere) and the substratum are related to each other by co-inherence (samaraya), but that the entire space of the smatratum is pervaded by the inherent 'Devadatia is sitting on a mat' is an instance of annas esika, because here the agent sits only on a part of the mat and does not occupy the while space. Here the restion between the marcut and the substratu a is one of simple conjunction. Farganika is expressed by such example as moken wed-life there is a droom for salvation). Hobbraja has e on the Inkunagale as in tradance of cargover, and observes that it ones and structly come under aupuslemba, because the sky being one and indivisions cannot post, y have any parts. The so-called Livis in A Adhikacana as camirrio denoting preximity one not really form an additional class Helaraja has explained the sentence Gangāyām ghosoh as an instance of aupotlesika that "Leates the residence of ghose in certain parts of the bank having close prox anty with the current of the river.

Anhenarosa is generally denoted in grammar by the seventh case-ending. Both Jagadisa and Gadādhara' held that explanti indicates ādheyates (as is implied by the Adhikarana or

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the state of being the inherent . Septam: I as more than one meaning in grammar. In an instance of bhake captoms, the seventh case termination precisely signifies "confemporaneousness of action ' (s manus natea), in corman dripmam be the supramare potes similarca or the suite of seing the cause' and so on There is. however, some inconsistency with regard to such examples as rinkyom tubdah and kor e tabdah, ete because there is no verba form so se to ues ly a ve the idea of a Karaba Gauta are rightly a serves that in cases like those, where the verns, forms denoting an action are not exp. city. used we are forced to understand such v. he as blana et etc. in order to explain the Karakasummer But the grammarians also seem to have the same answer, as they have taken recourse to the dictama according to which a verb, though not expressly mentioned but only anderstond, is even said to be competent to account for the case ending

From a grammatical point of view, horokus are denoted by sup. A question is, however, roised by Busitchiri, if cibbokius have any signification of their own so as to indicate the nature

चाविको स्थानमञ्ज्ञाको १०-४ मधीकार स्थान

स्थानवापि विशे शास्त्रविश्वणी अधिवका ।

<sup>\*</sup> इवाद्यवेत्वयक्तवादिशक्तरीस्य ६वमे :— १ शहरावृक्तीपुर, स्टंट ३ ४३.

of Karakas. The meaning is expressed by a word taken as a whole and not as a composite of two parts, s.e., Prakelt and Pratyoya Attention has already been drawn to the fact that the meaning of Prakylo, as in cruge and orkeens, remains the same, while the sense asually denoted by the case-endings, i.e., substratum and instrumentantly, only seems to be different. But the decision of the grainingrians is of a peculiar nature. Since they hold that the meaning is expressed by a word as an indivisible whole (akhanda), the grammarlans have given their verdict in support of the upreal ty of pratyayartha, as distinct from prakylyartha. It is, however, contrary to the usual principle of grammar, because we find that the meaning of a Pratuage is related to that of a Pratipadika in order to determine the nature of a Karako. What is, therefore, plausible is that the meaning of Pratyayas, as distinguished from those of Protipudings, is a fact that can hardly be denied. As the whole discussion on Aarakas depends on the assumption of meanings on the part of the case-endings, the meaning of each mbrakti has been specifically shown by the grammarians.

Papini defines Karman as what is sought to be obtained by the agent as the most desirable

<sup>े</sup> चन्द्रिक्षि इक्ष्यनंत्र इसे ह्यानियानी विश्वतार्थक वर्षणवायक व्यक्तियाः । तदा राज च विश्ववादेश्वास्त्रक्ष्यन् । येण वातिवद्श्यार्थकार्थने चनुवारी कृष्यानी सम्बद्धित्व व्यक्तिवर्धकिक व्यवदार्थकृतीऽनयप्रवनीय साम्यक्षयक्षिक्रव्य-सामोऽर्थ एति वात्रविविद्वः ॥—स्विक्षेत्रके। andar the Videyapadven Kir B 43,

thing. According to the logical conception, Karman forms the substratum of the result as is produced by the action krayajanyapholoid. hipam) As it is not a ways the most desirable thing wone that the agent likes to obtain, Panini had to frame another rule (Pag., 2.4.50) to make provision for such cases as creoix bhunkte, where an an lesirable thing like poison is even used as the object. But Patalijan thinks that this rule might be done away with as the preceding rule is capable of being interpreted in such a way as to apply to all these instances. His arguments stand on the following facts . sometimes availaning of poison also happons to be desirable on the part of a certain man. It is not unlike y that a man suffering from various kinds of distress (as povorty, bareavement etc.) may be compelled to take to poison as a desideratum or relief; the swaltowing of poison is as desirable to him as other estables. Patanjah has finally arrived at the conclusion that the negative particle in anipsita does not indicate simply the opposite, ris, undesirable, but denotes anything other than the desirable.

In the Katantra system, Karman is defined as what is done by the agent (yat kriyate tat

<sup>ै</sup> विकास वनकि कार्या वहीं जिले सात् । यसन ४ वस व वस्त्री हु-सानी भवति चीऽवर्शन हु-सावनु-वस्त्र विवस स्वयोग आहरे स्थले स्—Makabbleya Bodar kha rula Pap., k. d. 50.

<sup>&</sup>quot; वर्ष्टाचीरवं वदववीर्णकान्द्रकीवितवः—Ibid.

korma), and neither Sarvavarman nor Dorga has spoken of such divisions of Karman as destrable and undestrable. Susena has made some important observations in connection with the interpretation of Karman. Pollowing the met had of the Naiyavikas, he defines Raman as forming the substratum of the fruit produced by the action (kristjanyaphalabhagiteam), A careful examination of examples will, however, show that this definition is only a fentative one, and is not absolutely free from defects (attoyanta). According to the strict wording of the definition, the extent of the objective case would he so wide as to comprise even the agent, for, in an instance like 'Devadalta is going to the v., age,' we find that the fruit of the action, a.e., companetion, does not accrue only to the object (village), but goes to the subject also as equally partaking of the fruit. It is, then necessary to make further addition to the definition so at to reader it applicable exclusively to the object " The additional words parasamavetatea would serve to distinguish the object from the agent in this respect that the former is the recipient of the fruit of the action that relates to others, ris., the agent (that is to say, the action is first brought into existence by the agent, the fruit

शहर प्रश्नाति देवदक कृत्राची विश्वासम्बद्धिनिव्ययम्बद्धानिकान् सर्वः प्रश्नास्त्रास्त्रात्रे करः कृत्यि कालः । इति विद्यादक्षणेतिकासम्बद्धशानिकार्थितः सूत्रः (—Жатіліра (Kinaka) व्या 200.

<sup>े</sup> परसम्बद्धिकाणसम्बद्धातिले वर्षकविति ।--- र्रहास

whereof next accrues to the object). This is, however, not sufficient to preclude possible vagueness and mucinterpretation, for, if the word para la parasamareta is taken to umply something different from the substratum of the fruit (pha-atrayabhannatea), the village, as in the above example, would not have legitimate claim to be treated as the object. When this definition also proves insufficient for reasons stated above, Susena at once suggests another which runs taus Karman, though it does not directly form the substratum of the action ( ike the agent), comes to partake of the result produced by that action. But the example parnathineuro-Ante descending from a mountain) formsher an obstacce in the way of accepting this deflaction as he most accurate one. Because in the above example (i.e., descending from a mountain) the mountain, though unaffected by the set of moving, is practically found to be the substratum of the fruit of the action (vibhaga), s.c. separation. Consequently, it should be treated object and not as Apadana Bat grammar does not searction such an usage.

Prompted by a strong desire to suggest a definition that would not involve any defect whatsoever, and aided by his fortunate acquaintance with the logical method of argument,

तत्विवास्थवत्वे वति वदविवादःचयत्रवर्गन्तिवितिः — Eurità)।.

प्रवेतस्वर्शय कल्यम्बियालकावतंत्र व्यक्तकावकाविकासक्वयकान्यनात्
 प्रदेश स्वरितिः स्थितः

Susena, has afterwards said the last word on the subject," He says that though it does not comprise in itself the action, Karman is the recipient of the fruit of that action as it is qualified by the meaning of the root. Here quantied by the meaning of the root is to be taken as an autinet of the 'fruit.' Acacchedaka means something like attribute or the object for which the action is resorted to gadubasya krigd proportate). The act of descending bus conjunction with the posterior place as its result, which does not portain to the mountain uttoradelasamyogasla parvate na vidyate eso) so as to make it the object of the verb anarohati. The mountain, so to speak, is the substratum of separation (cibhagasraya), and is not consequently entitled to get the designation of Narman. This is, therefore, the most accurate definition concervable, from both the logical and grammatical points of view, that applies to all examples of Karman.

The association with the fruit is the criterion whereby roots are divided into two classes," namely, sakarmaka and akarmaka or transitive and intransitive. A root is said to be sakarmaka, when it denotes an action leading to the fruit, and okarmaka, when it denotes

स्कृष्टियामान्यको सति जानायो स्पर्दे स्वीतृत-सङ्ग्रिश क्षण्यकार्यकार्यः सर्वेत्र सिति । अञ्चलके

भागून: वक्षाविक्यकारगायिको कृति सक्षानिका. विक्यमादाद्वापिको सक्यक्षीकतः ( क्ष्ये

विकासकेदकं **श्रम कर्ण कर्म** विश्वकार सदैव करुवादुक्त कलादुक्तावकार्यम् स—Xevisiya.

only an unqualified action. Thus, when we minutely follow the line of thinking, as revealed here, and consider the cogency of those arguments whereby definitions after definitions were rejected till one was found acceptable, our wonder is really excited to a great extent for what has been done by the Indian logico-grammarians.

Karman, it must be remembered, has got the widest and most varied applications in grammar. Just as susth I is aboved to be used As a substitute for most of the cibhakise, so Karman is the only case that may grammatically replace an the rest. It is expressly on o ned by the r., es of grammar that Korman should have the preference to other cases (when it is so intended by the speaker). The examples of the so-co. ed deckarmaka dhāle (pic, roots having double objects) furnish evidence how Karman might be used in the place of Aphdana, Sampradona, and Adhikarana The indirect objects in such cases as gam dogdki payah might be treated quite as good as an Apadana. kāraka and so on

There are, broadly speaking, seven different forms of karman, namely, nirvariya, vikārya.

चचरित्रं च— विक. १ ४ ठी

वो नोच्य पत्रः, कविताय पूर्णेयकामसंद्राः पूर्व वृते पर्वस्, कविताय पूर्णं कंपनुष्यंद्रा कव्यवस्थित का स्थान, व्यविकास पूर्णांवास्त्रक्षंभाः Mahábbhara nodat the rule Php., . . . . . . . . .

विकेतीर क विकार के व्यवस्था क विशेष्ट क्षतान
 तर्व विकार कर्म क्षत्रकार कर्म क्षत्रकार कृष्ण कर्म क्षत्रकार क्षतान क्षत्रकार क्षतान क्षता

prapya, andasinya, anipsita, samphantaranākhyāta and anyapāronka. According to Buartyhari, the first three are to be regarded as principal varieties and the rest are more or less fanciful (kalpita). (c) Nirvariya generally means what is brought into existence by an action. We have a sercartya-karmon when the word denoting prakets or material cause," whether existent or non-existent, is not expressly mentioned Ghatam karoti is an example of nirearlya-karman. Here we find that prakets or uniterial cause, whother existent or non-existent, is not expressly mentioned We notice that Prairie or material cause (s.c. earth) of the pot is not expressly said to have assumed the shape of a pot (as myde ghatam kareti) by way of mod fleation, so as to show the non-difference (abheda) between the cause (earth) and the product 1 pot). Now, what is desired by the speaker is to show as it clay and pot were different (as in wrdd ghainm karois) or the product were not a modification of the cause Prakrii is existent, but is not actually said to have andergone any change so as to re-appear in the

वरी क विद्यालकः क इक्किंतः यदिकालिके ।
 यहा नातीको तथा विदेशीलो वक्यके ॥— Väkyspadiya-

प्रश्न निर्वर्णक घटाई: व्यक्ति वनी या स्था सरादिका वरिद्यमधा का प्रतिवासनस्परिता वर्षेद्रेय सामीको वही पर्ट वर्षेत्रीयार्वस्परात न विश्वविद्या ;
 सिंद्याई । प्रदा पर्ट वरीवीयाविक्षेद्रेनेय : Ecition.

form of karya When the modification times tamas of prakes or cause is intended to be expressed, we have ribarya-barman, as in nirdā ghajam karots, kusan kajam karats, auguran bhasma karoti and so on. It should be, Lowaver, remembered that ghotam karots may also prove to be an example of villaryakarman to those who take the product or the effect only as a transformation of prairts or the mater al cause. It is difficult to determine what real y comes in existence (sat or asat), The question of production and existence with part sular reference to their mutual dependence has a ready been discussed. What is now produced, some hold, was non existent previous to its production (asat) Agnia, some hold that it is really existent (and) that is produced (saileva jäyate).

According to both these views, Karman, as manifested or brought into existence by the activity of the agent, in ght be regarded as area too. Those who are rotherwarded in the Samkhyaites are likely to support arreartyarkarman. A thing that comes into being by some sort of action or is simply manifested by its brith (januared yet prakasate) in called

वदस्यानारी करा जन्मा सन् कवानाने विविधे नंत्र विवक्षी च वार्त देवा
 व्यक्तिताल क्ष्म-श्रीक्षेत्रकारीयात्रक, 2. 40.

tation of something that was previously existent, as putram proside (giving birth to a son) necessarily means the birth of a son that was existent before delivery in an embryonic stage. But when prakets is intended to be expressed by the term januars, what is produced may be looked upon as coldina or modification in relation to prakets.

Pikarya-karman is so called because it appears to be a modification of praktit or material cause. I skara means a change from one state to another and presupposes existence, i.e., modification pertains to things that are already existent (labihasattakamendosethantara-māpadyata). It is principally of two kinds, namely, (i) as produced by the entire annihilation of the material cause (praktiquenhedosambhātam), as in kāptham bhasma karots (reducing the fue, to sahes), and (ii) as characterised by some different properties of quanties (distinct from those of praktit), as accurrant kundalam karots isarrings are made out of gold).

Quite in agreement with the definition of narrariya, the expression bhasma karota is to be taken as an instance of sureariya, since prokets or material cause (fuel), of which askes are only modification, is not expressly

प्रक्रम्-वीदश्यम् विश्वित् शाहादिवस्यतः विश्वित् स्वानसीतपकः सुर्वे दिविकारमम् । — Vikyapadiya, 2, 30.

mentioned. In the first case praktit is found to have entirely lost its own self in course of modification. That the difference between praktit and make its made clear by the example severnam handalam karets. Those who support the view that product or orbital has its existence in the cause (fuel) in the shape of efficiency are not likely to differentiate praktit from withit, assuming seles to be already existent in the fuel.

From a strictly Vedantin point of view, handele is mearle, as opposed to midee, because it differs from gold only in form but not in essence. From what we have seen above, it is clear that there is, strictly speaking, no remarkable difference between surroutly and caking, as the instance ghatem karets has been explained in both the ways, the difference is mainly created by the desire of the speaker. A Karman, as Heilartja clearly points out, is called surroutly when prakets is not directly mentioned (by the speaker), and the same is called vildrya when prakets is expressly mentioned.

<sup>&#</sup>x27; वार्षिक् का विश्वकारी साथ वश्रामंत्रकारकार विक्रिक्ष्य —Edita)

<sup>े</sup> बोस्तमंत्रे बाङ्गग्यासन्ति प्रतिकृतेश सम्बद्धः कृष्यसङ् । ते वि स्ट्रारचेषु व[तृत्वित सर्वस्यकृतिस्थाकुः :——Estado (Estado).

<sup>ं</sup> बाधानि तक वरीति, निर्वेतिनेत्व कर्षे शृहतिरिवनकता । दिनकार्या ॥ विभागेन् !—Holletja,

(3) Prapya, i.e., prapya-karman is that wherein the action of the agent does not produce or give rise to any special feature or quality Usually we have a prapyo-karman when the action does not produce any suiese or change comprehensible either by direct observation or a ference. A karman in its ordinary grammatical sense is known as propya. In addityons paiyais, a mere perception serves only to suggest a relation between the action and the object observed, and nothing like sufera is cognissbis. In the case of a meroartya-karman as ghotam karots, the apeciality that is krigukria cutesa) perceptibly brought about by the action is the production of the pot. But sometimes inference also helps us to get a specific cognition, as one can easily determine through the help of interence whether a man is enjoying pleasure or not only by observing his facial features. But in an matance of propya-kormon, such as addityam posyuts, we find that the action (seeing) does not bring about any change or special feature in the sun.

Some, however, do not recognize anything also propps-karman on the ground

<sup>े</sup> विश्वाक्षणिक्षिकाची विभिन्नेत व रूपती । दर्शनास्तुमानातः दात् आव्यमिति वास्त्री p—Vikyapadiya 8. ii

 <sup>ि</sup>ल्केरीक्ट्रेडिंक विक्रियासकाम एवं क्रियाहरी विजया, विकर्षि हु विचार क्ष्म हिस्स्कृती विजया (——Helenia).

<sup>े</sup> सर्चुं, कियारिक्यसम्प्रतानस्थान विशासकाल काळ कर्य । बनावालां दिया-क्रमभूमाने तु बन्दरंत म च सू एवं दिशेषाः :----विश्वाः

that the action is invariably followed by some sort of changes, whether directly perceptible or comprehensible by inference only fiven the simple act of seeing is sematimes attended with a time. Snakes are proverbally east to have possenous look, whoever is eagerly seen by them though not actually hitten, is somet mes found to be in an agony of pain

- (I haddships.—It is what is done by the agent through indifference, as, for instance, a man while going to a vinage may happen to touch a straw on his way (gramem garchun thinks a. though in so doing (thick up) he am got no particular object in view. The author of the Manabhasya has illustrated this case of Aurosia.
- (5) A ipsata or undestrable karman.—This was been explained in connection with such examples as class bhankle (laking posses)
- (6) anākhyāta.—This, too, has been explained with reference to the rule aka a tom ca
- (7) Anyonic aksim This refers to those osses where known kāmkus are specially sanctioned by the rules of grammar in the place of other kārakus as in krāramabaskru myati, etc

The objective case asso admits of other divisions, such as direct and indirect, in

<sup>े</sup> बार्केय राजकर्म सर्वेष विश्वकृतविश्वेषस्यारमञ्जू —Bellebje.

Fig., 1, 4, 59,

connection with those roots that comprehend two objects. We have already alluded to the condition (the desire of the speaker) under which Karaya and Alhacaman to ght be used as the subject. There are instances like paryate adman, upate kendrah, etc. where the objects are found to have practically changed into the agent. The so-called agent is known in grammar as karmakartô

Heart, a has spoken of two more divisions of karman, asmely, antaranga, as denoting things, and bahiran in as comprobending such objects as time. intransitive verba (date, seapeta) are allowed to be governed by only such objects as denote particular time, country, poth and getton. There fore, in grammar ' intraustuve verbs are those that can have no other objects excepting time, ountry, etc. Bhatrhan is not propared to take these as regular objects, his contention is that it is impossible to conceive of any objects n connection with the intransitive verb. What appears to be reasonable on a minute examination of such examples as masamaxle, surum scap.ti, etc., is that thou kormeten is,

काक्सांग कंग्रेच्या: कर्षांश्रेषा कृत्यस काम् ।—33.55kbt843a, Vol. 1. p. 286.

<sup>ै</sup> देवो डेक्क्सक्रिक्त कुछ न इंडियाँस वेश्यांक्षण पर न निर्माणकः भागीनोहिन ---डेस्टियेसेक्स्स्रिक्टाव्यक्ति undet 1 1, 52

<sup>े</sup> विश्वपन्तराधेषक तेषां कर्मावस् — विश्वभावः वाधारविक्तिसम् विव्यसः व सः भ् काचारतीयां क्षेत्रधेय कर्मनम् — टीटोर्डार्डः स

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strictly speaking, due to their implied relation with some other verbs as tyapyo meaning lasting for (underslock). According to this interpretation, the expression massimasts ready means masan tyapyaste (staying for a mount).

Pataŭ al has referred to another form of Karnan, namely, karma, which means 'an unaccomplished object' caparisamapia a karma). These trregular Karmans (as are illustrated by the rule okath tom ca take dutiya as their only characteristic feature but do dot generally receive an those grammatical operations which are applied to the regular objects alore. Karyaja observes that the term ha ma was used by the ancient grammatians as a technical name for those objects that are sano tioned and recognised as such by the rule Pap, 1.4.51.

Aponona is that form of Koraka which denotes the limit of separation. The definition of Phoin. (Phy. 1421) deserves careful examination specially with regard to the word christa as occurring to the soira. The word divine generally means 'motionless,' but this seese is hardly compatible when the limit of separation is also found to be in motion,"

विभागीत है सत् वाक यस वाक वाको विष्टु: «Mahibbhaya, Vol. I. p. 835.

म मासिन सर्वाचि अमें वार्ताच विजने कि वर्षिः वितीर्वेक

गतिपुत्रं क्यांदर्शन का नीकाविद्र कामातः। शिंक, on the rule Phy a
 26

as we say 'fallen from a running norse.' Here both the horse and the rider are equally in motion and, consequently, it is not possible to have the cognition of a fixed limit so far as the act of separation is concerned. How, then, are we justified in taking the word adoa in a sentence Lke 'fallen from a running borse' 8s an instance of Apadéna-karaka? Patan a : 1 holds that there are also some stationary or permanent elements to the horse, such as the genue (afeates) or the state of being a horse and "the swift motion" which are said to be the implication of the speaker in a santonce like dhacato'sout patital. He thus makes it clear that in like cases what the speaker desires to indicate refers ready to dhrupated or motionlessnose and not to the opposite

The word dhrura should not be taken in its strictly literal some, 'i.e., motionless. Of two things namely, the limit and the object that is actually separated, the former, i.e., tree, as in arkent parama points, is more or less unaffected by the act of separation, consequently, it is grammatically called dhrura in relation to the real that falls down as the result of separation.

Bhartyhari has stated clearly that Apadana forms the limit of separation, whether movable

<sup>े</sup> दक् तावरपालासम्परितः— इति वणदर्गे श्विकसोदयानितं सद् भूव दक् विवृद्धितम् । Maddiblakeya, Vol. I. p. 827.

<sup>ं</sup> इक्स्प्रकारों न क्षेत्रानिति यूने प्रतीवति । चपावर्षणार्थ सीव्यं वस्तु सारवितः स्थानन् । Vakyapadıya, र ३. ५० ६८६ निव्यावर्शनित प्रवासनारी प्रीत्यक्ति। म यूने क्ष्मेनच्यम् ;—सीर्वास्थिकः

or fixed (calem va yad, rac han) and that the und though the substratum of separation, is not practice y affected by the operation of the wind which is the direct cause of separation. In the example knoyat potato'scat patitah both the wa , and the horse are to be regarded as abraca, the former constitutes the limit of separation in regard to the fading of the borse, and the latter in regard to the man who falls down from the failing horse. The word daruce is thus used as a relative one, it does not necessarily mean an absolutely motioniess thing, but generally what remains more or less unaffected in the course of separation. When separation is brought about by the reciprocal action of the two, as in apasamto mesanapasarati mesak, each of them is to he considered as thruce in regard to the action of the other.

It is necessary to make one point perfectly come. In the oft quoted instance of Apadana, rec. 'a eaf is falling from a tree,' the relation, it must be remembered, between the tree and the leaf is one of simple conjunction and not of co-tuberence esamacāya), that is, we have Apadana only when the leaf happens to be brought over the tree either by the wind or by birds, but not when the leaf stands in an inseparable connection with the tree

स्वालरशियायेकस्थिति प्रवसं प्रसम्। सेवकी स्वितायेक कट्टैन इ.स.प्रसम्बद्धाः,—Vikyayadiya, 2. ii.

When, on the other hand, co-inherence is intended to be expressed, we get south: instead of paneami, as in trigging pargam patata!

As the act of separation equally affects the tree as well as the leaf (the very idea of separation comprehending two objects). Supera argues that the leaf also may have the designation of Apidana in such a case. But it is against the desire of the speaker. Moreover, policanti in yotah is indicative of limit, which, in the fitness of things, appares to the tree and not to the leaf. Supera then suggests a logical definition of limit—'though practically unaffected by the operation (of the wind) that relaxes the connection, the limit or Apidana forms the substratum of separation."

Separation may be either physical or litelectual Patadjah was recognised the desirability of acknowledging the interestial separation and has, consequently, rejected some saless and varitiess, such as Pap., 1.4.25, 1.4.26, 1.4.27, 1.4.28, as superfluous. In accordance

<sup>ै</sup> प्रमाण पूर्व वतनीयाँ दे जाने (क्यूनियम । प्रभेष्ट्र क्रुक्नीएम प्रश्वसम्बद्धान प्रभेत्र प्राप्ती क्यूनावी विक्रिक्त:, श्रीत प्रमाणकांक्या विक्रमाण व्यक्ति - ऑक-६८०)।

ant biff nummen ar mouteren : Salles, Roreke, 214

Вирода Бля the following:—कम्पासी विकास विकास पति पासन्।
 स पार्यनिक्षी अपनिक्षण स्त्री समा अवस्थाप्रकृतनंका स्त्री पर्यक्षणि क्षर्य न स्टात् ?
 स्ति विकास विकास विकास ।

with his view, the rule diractionaphye'phdanam is quite sufficient to explain all those instances that are usually supported by the additional rules.

Bhartrhart speaks of three kinds of Apādāna," namely, nirdisforiņayam—when the limit of separation is fixed, or, where the sense of separation is directly denoted by the verbal form, as in grāmādāpacchais (coming from a vi age) and what patitah (falen from a horse), upāttaviņayam—when the sense of another verb appears to be attact principal or subordinate, as in calāhakāt vidyatata (nightning flashes forth from the ciona), apēkatākrījam—when the act of separation is to be understood, as in kuto bhacan (who refrom do you come)? Here the verb like āgacchāts is to be supplied.

Sampredden is that form of Karaka which is desired (by the agent) to be the receptant of the fruit of ownership (scales) persaining to the object of the root dd (to give: Supens explains gamabhiprosis as what is connected with the action (dadds) by the instrumentality of the objective case. Abhiprosis gives the idea of a relation which is, in the logical terms, thus expressed a recipient of the fruit, i.e., ownership pertaining to the object of the action (kraydjanya-karmanistha-scaleaphalabhägiteam)

में एक समुख्य, केवारपूर्वकारी कार्यत क क्षणांत बुद्धारापारी लावेज आकर्त-सीचि से बुद्धाः संबच्च निकर्तति । यस भूकनमञ्जापसम्मानिकेद स्थित्स् - Mahábhháige andar bhí rain Pag., 1 4, 24.

निर्दिष्टक्कियं कि विद्वास्थितक स्वता ।
 वर्षेक्तिकयं विति विश्वासाद्विक्ष्यको ३ - Vääryapasõiya 3, p. 186,

According to the interpretation of the Vyutpattivada, the example vipraya gam dadata
(giving a cow to a Brahmin) will mean a Brahmin who is the object (addeaya) of the desire for
gift which is made with the intention of making
him the recipient of the ownership of the cow, as
a effected by the act of giving. Sampradana
is, therefore, the same as addeaya, t.e., a person
to whom something is made over. This is
clear from the language of the rule yasmas
united, etc. (Kalāpa, 216)

The word samprodum is treated as an amounthanny id, i.e., it means exactly the tame thing as is denoted by its derivative meaning (samprodiyate youngs). It is a gift '(dina) by which the previous owner transfers his legal right to another Prayer,' acceptance and inducement are considered to be the causes that persuade a man to make a gift of his own right. A gift in the religious sense of the term should proceed from a desire for either worship or favour as in decaloyer purpose daddit offering flowers to a delty) and objetyaya vactram dadougiving clothes to a servant), when in so doing the person to whom something is made over is entitled to the actual ownership.

- मानक्यविकात्रकारीः विकासकारणिकका वृद्धिनिधारिकको प्रश्लेषः ।
- महत्त्वस्थानाम्हण्यः व्यवस्थानिकेणोदेन्त्रस्य वश्चायमञ्जलिति ।
- · mman beginnt angeren einer beiftel e Antiteje
- चनुस्कविरावर्वदेशक बासकारका
- क्षेत्रक व्यक्त काल प्राक्तकारणका । देशवालेक संबोधात सामित्रं प्रश्ती सृति क—Estatio guested by the Pathitics.

The word Karman, as in Page, 1.4.32, is used to exclude the objective case from getting the designation of Apadina, since what to denred by the agent (yamabhipraits) is a qualification that also applies to the object. It is generally explained as particularly implying the object of the root do (to give), but the author of the Bhaye has taken it in the sense of action (kreyt in general. He has also cited popular instances to show that the word karman is used with the same signification as krigh. Krigh is sometimes called karman. As there is difference of meaning between the two expressions, namely, kam krigam karayasi (what action will you do ?) and kim karma karienasi. one is allowed to use the word karman in place of krigd. Patanjah calls it a kind of artificial (Artrina) karman. It is called artificial' because its use in this particular sense is not sanctioned. by the grammarians to general. If karman is taken to be synonymous with krigh, one may apprehend some a fileuity in explaining the rule Pan, 1449, since it is impossible for one kraga to render another as the most desirable one (katham ca nāma krigoyā krigepsitatamā syāt).

- · Bruffe uffen un-Malebbinge.

How minutely Patanjali used to observe the logical sequence of facts is clearly seen from the way in which he has shown the successive stages through which one kright or action may become the most desirable by means of another action. The usual order is as follows a man first conceives something by his intellect, then he feels a desire to have it, next comes the effort which is followed by the actual commencement of action, then the completion or accompaintment of the action, and finally the attainment of the desired end.

As it is not always the case that Sampradana should be invariably connected with the object of the root dd a one, Katyayana has added a Varitika obviously to winen the scope of Sampradana. On the strength of this supplementary Varitika we are allowed to explain Sampradana even in the case of an intransitive verb like patys sets, where the root being an intransitive one, we cannot grammatically expect to have an object that might be connected with Sampradana as such.

Patanjali seems to have minutely scrutinised every part of the sairs, Pan, 2 4.32. He does not take the root do in its strictly liters, sense (to give), nor does he lay much stress on

Mahābhāgya, Val. I., p. 330.

विस्ता सनमिति सी.पि संग्रामम् । श्रीकार्यक्षेत्रं देश विभावपृत्तम् । स्थापि सम्बद्धाः साम्यान विभावते । साम्यान व

the derivative meaning (sampractifule yas not united but considers Sampractina to be one to whom something is actually given. The instance this yaya capetam account, (gives a slap to the pupil), as cited by Patanjain is a clear indication that he hold a far whiter view of Sampradams. It is not evidently the use of the root do that always gives the idea of Sampradams, because in the example represents various doda! (where the gentity is intended by the speaker) the explicit mention of daudh is not even attended with caturth! (Sampradams-kāraka).

Supena explains the rule Pan. 2.4.32 in the following way - Sampredam is what is desired by the agent through the instrumentaty of the object. It is neither ' the object of the verb in general, nor virtually the or ject of andáts in particular wherewith Sampradana is really connected, for, according to the first view, the village, as in aidm grāmam noyats ("bringe a goat to the village ) would be quite as good as Sampradona; according to the latter, the designation Sampradosa might be applied to the 'washerman 'in the example 'clothes are given to a washerman' The anomaly presented by the above instances received an ingenious solution at the hands of Susega. The drift of his argument is as follows as the sense of giving naturally follows from the very

<sup>&#</sup>x27; वियम्बायम कर्ममा सं क्षेत्रक्षाति, दक्षतिः कर्म पर या १ वाटाः, चल् । शार्थः नयशि—धवानी कार्यक्रि संबदानअध्यक्षत्त । वार्षि विनीधः, रक्षम्यः वस्त वृद्धातीः कार्यानिवस्त्रम् स्थानिवस्त्रम् , स्थानिवस्त्रम्यस्त्रम् , स्थानिवस्त्रम् , स्थानिवस्त्रम् , स्थानिव

construction of the word Sampradage (encarthasaminā), the definition is not vitiated by the fallacy, ciz, our yapte, that in to say, the village cannot grammatically have the designation of Apadana owing to the absence of any connection with the root da Similar, s, as the proposition sam in Sampradana serves to indicate that dadate does not mean merely givery, but significe gift in its legal sense, i.e., the waiving of one a own right (in regard to a thing) so as to allow another to enjoy the same as his own possession, the washerman cannot be treated as Apadona even in connexion with the verbal form dadāti (dadāti menus here 'to make over' [arpana], and not actual g.ving [dana].

Susepa, therefore, explains dang as a kind of 'desire'' to transfer one's right to another efter the entire cossition of one sown a ght, and gives the accurate definition of Sampradana in the following terms—tyagajanya-svalvaphalabhāgulvam, i.e., Sampradana is the recipient of the result of right or ownership that is transferred to one by formal gift. He further asserts that the principal' or direct instances of Sampradana are

क्यारे, अवहातिकानावेशीलामां वी: माती: प्रकाहकारिक्षीयति । तथा समुद्रः इतिक समान् वर्षीयते वर्णे यत् वंबदेशिकि मुरुपामा चोचारण पर्वृतेकप्रसामापादार्श इस्तिक्यी काली (—Essiré)म.

<sup>े</sup> सुक्षास्त्र कारा परस्कारमधीवृतः संकर्तनोत्रो दश्यम् ।—Kerichja

एक्स् वर्षे वय नास्त्रिक देव कुकारिय संवद्यकः। यनास्त्रिक श्रु निवक्तास्त्रिय प्रवीवक बायुक्तकः श्रीकरंग्रीकः

those where the transference of right actually takes place, and that in regard to other cases, it is generally the desire of the speaker (r.rakṣā) that accounts for the use.

The vandity' of Sampendina in prodigation Distantibly Mathett (as Ravana had no legal right over Sits so that he might be entitled to make a gift of her to Rama) depends upon the desire of the speaker, i.e., it is said as if Ravana had transferable right over Sits. The fact is that one cannot give anything to another in the legal sense of the term, if he does not own it actually

Bhartihar, has spoken of three kinds of Sampradam.—(\*) unirakarti—it means a kind of Sampradam that does nowher accept not refuse what might be offered to it; as, for instance, Saryaya argham daddit, the sun neighbor solicits worship not is likely to refuse it, (ii) prerakam——; a, what includes others to make over something to him, as in rigidua gam dadate. Here the Brahmin is supposed to have induced the man to make a gift of the cow to him, (iii) animanti—who approves of a gift, i.e., permits a man to make over something , though he does not actually request him to do so, as in apadayayaya gam dadat. (presenting a cow to the teacher).

<sup>ै</sup> दमप राजकन विक्ताः ज्ञानामाविद्यम् कार्यवरका दशोगम् साधुनम् ⊢⊸ Kartaip

# CHAPTER VIII

## BAMÁSA

Saméro-definition — The meaning of squarths, shorthlaudes and epopulation Classification of Samero-Power of expressing the additional same.

The psychological principle underlying the formation of compounds and the unity of sense denoted by Samasa has been considered in my "Linguistic Speculations of the Hindus" An attempt will be made here to show the grammatical aids of the problem with particular reference to the conflicting views held by the Naiyayikas and the grammatians on the question of the additional denotating power of Samasa.

The word Samisa literary means brevity, i.e., condensed or concess expression. This grammatical device has the advantage of condensing a sentence without any change of signification. It must be, however, remembered that it is not only words, or more properly samans, that combine with each other in a compound, but their meanings, too, are so consistently related to each other (as noun and

सक्त्य समावः विवेदः ।

adjective) as to give rise to one qualified idea. Though composed of two or more pades, a Santāsa produces only one idea in the mond.

According to the rule samarthan padaridhih, Pán. 2 l. l. which is quite as good as a Pariôkājā, words are allowed to form a compound when they are found to be mutually expectant and their meanings compatible with each other Sarvavarman bas nāmnām samāso nuktārinah. which means that a compound represents the \*consistent unification of the meanings of two or more adminus.' A combination of namens expressing a united sense is what is grammatically called Samara The meanings are consistently united when the words forming a compound are related to each other as substantive and attributive. The famile quoted by Durga goes to show that release and videsand in their harmonious association are only compatent to form a compound. Samasa, ho da Durga, is distinct from a sentence. But it is generally expressed by a sentence (pigraha) only to beep the understanding of unintalligent people. The word camariha, as used the surra, is of considerable importance and has given rise to various interpretations.

Patanjah bas explained sämarthya from two different standpoints, namely, cyapokië or mutual

<sup>ं</sup> विविध्यक्ष विविध्य विविध्य बुक्तुमाने । बमानाम्म' वरीन स्राजीवतीन्पणिः रेकम

<sup>े</sup> स इक कंपानावसमाधितः त्रान्यस्यसम्बद्धाः इति क्षानः अवृधवेश्वताः नायां वृद्धाने राष्ट्रपटे :==:Kalepa, 70:3.

connection and ekarthibhata or the openess of meanings. He has made it abundantly clear with reference to an forms of compounds that no Samasa whatsoever is grammatically admissible in the absence of such samasthya or competency. He has also suggested various meanings of the word samastha in order to show how the word might correctly be usen to imply both apopeked and exact historia.

According to his interpretation' the wird samartha may be used in the following senses, namely, consistent or mixed up sungatärina, united conseptorina) visible sumprekentarities) and connected (sambadabdrtha), the first two meanings indicating united into one (akibhfitam are agreeable with the ekdrthibhds, point of view, and the sast two indicating connection of meanings being harmonious with the syspeksi stanspoint. So far as the charthibhara' view is concerned, the word samertha should be taken as implying united meanings (ekibhūtam), and it brings out the sense of 'connected meanings' (sambaddhārtha) or 'recaprocally expectant meanings, when syapensa is considered to be the essential condition of Samasa. The word samartha indicates that words are not allowed

Mahhhhdeyn under the rule Pip. 2.1.1.

<sup>े</sup> सह तक जानदेव क्षेत्रिक सामने सहेव विवक्त अविश्वादे स्थातकः स्थवः संस्कृतः समने पति अक्षेत्र्याणि कवाते ( Madababhyra under the role Php., 2, 1, 1

to form a compound unless they are samartha, .e., have either mutual connection or compatibility of meanings.

Patanjali then proceeds to bring out the full import of samarthyo and clearly shows why Samara does not usually take place a expressions like bhāryā raikuh devadattasha and manet kastam öritah he means to say is this no compound se possible between two words when one of them is grammatically connected with another word that does not form a part of the compound, in mahal kaylam is 'ak the form kaylam is asamarina (incompetent) to be compounded or consistently united with the word sound on account of its having relation with the word maker that qual bes it. Here as amartage for a regular combination in order to form a Samara is due to the fact that the words maket and kastom are mutually expectant as noun and adjective." To use the logical phraseology, supeksaiou implies the state of baving relation with a word that is not a member of the compound "

The grammanans, as a rule, are not prepared to allow the formation of compounds in cases of such adpektatea. This is what is actually meant by the dictum savilesands.

<sup>·</sup> Athenis .—Robiblings ends the role Pig., 2. 1. 1.

श्रादेश्वलक्ष्यं बावतेति :—()ता.

कृतामंत्रद्वभौभृतपद्गांत्रविक्रमद्वसम्बद्धाः वावेत्रकम् ।

त समित्रे क्षत्रिक्षणम्बद्धाः ।— Maddibbbyya.

prittirae, that is, a word cannot enter into combination with another word (in a Samāsa) if it happens to have an adjunct. A question may aruse at this stage as to how compounds are admissible in instances like rajapuruso abhirāpatarah and rājapuruso darhaulyah (a. bezutiful officer of the king), because the word purpose is here compounded with the word rdjon inspite of its relation with the adjective abhir@pa. Now Patanjali ' comes forward with his argument to justify the formation of a compound in such cases. When the principal member and not the subordinate one, he holds happens to be sapeken or connected with some other word (as adjective), there is pract.cally no restriction for the formation of a a compound. What we actually find in whysparasch abhirapas is that the principal member te purusuh is connected with the adjanct abhirapa and, therefore, Samose is grammatically admissible.

But sentences like Devadottasya gurukmam and carrosya desabharya (the wife of the servant of Caitra), etc., which are avowedly correct to popular usage, present further difficulties. Patanjeli first tried to get the of this anomalous position by explaining the genitive in Devadattasya as imprying relation with the whole and not with the

Маркерра, р. 200 अव्याकस्य सामेक्ट्रं, अवशि च प्रधानस्य संमिक्त्यानि

word gara alone, but this argument also proved futile, because, the sentence is really intended to express particularly Decadattasys. up queustasus upt kutam and so on. He then finally concludes that Samisos are admissible in these cases (even inspire of sapekyatea) on account of gamakatro or power of expressing the intended sense A compound is said to be gamaka when it is capable of expressing the very same sense (no matter if there is sapakeatea) as is coupled by the words that go to form such a compound. This is exactly what is meant by the statement sanckentee'r. gamakateat sambeak. As to why Samasa is not admissible in maket keetem setah, there is no dany ng the fact, says Patansail, that the signification of the sentence in lass case is not necessarily the same as a expressed by the compound. This is the way how Patasiali relaxed. the rigidity of his previous statement (suppliedmasamartham bhavattti

Jagadisa' ventures to differ from the grammarians. He has little regard for the view that a compound and its cigraha (the sentence to which the compound might be

रण चलानार्धेन वश्मित क्याक्षेत्र च स्थितसम्बन्। वर्षकार्थी वश्मित सम्बन्धे स्वतं करं कित दक्षिण वाल्यित् क्याक्षितात्वीः वस्तते सक्षत्वकारित दक्षि । सब सम्बन्धे समित समित वस दक्षिः स्वतः देवदशस्य भृतकुत्वत् ।—Macabbbaya, Vol. I, p. 351

विषये एव स्वादस्थानिक नोयाको सर्व, व य समझै विस्तृतिक, विदय-सम्बद्धीलिकोप्यादिकाम वेष्ट्रयेक प्राप्तक, गुनावाचीकामान् (—Subdistaktipusk bilba, ander the Edir 38

dissolved) must have the same meaning, and holds in apposition that the vigraha, as a rule, should bring out the sense of the compound but it is not equally binding that a compound should necessarily express the entire meaning of the sentence. He has, accordingly, disjoined the compound spharadeast (articulate speech) as spharantin rantin without having any regard to the equality of case-terminations between ryota and Sambsa.

The two views—ekartkibhava and eyapekad—correspond respectively to jakaiseartha cythemad ajunatevartha cette the former means that when a compound in formed, its component parts cease to retain their individual meanings, and give rise to only one united sense, and the latter implies that such constituent parts do not, as a rule, give up their meanings as in a sentence) as a necessary condition of Samass.

According to the first view," camartha implies the aneness of meanings (e.e., the members of a compound having different significations are made to signify only one sense). A sentence, on the other hand, is made up of different pades that continue to retain their own meanings as rapach pureson. We have to deal here with a problem of great importance.

<sup>&</sup>lt;sup>1</sup> वात्रधनसमीकृत्वावेकतन्

Behaninkte Samlemprakarsynn.

इत्रवद्यां वालिकार्वीस्ताः सम्प्रविकारम् ।— Får.
 इत्रकार्वनः वद्यान्तिकार्वीसावः सम्प्रविकारम् पदे :—Madábbbsps.

As a matter of fact, there is no material difference between a sentence and a compound so far as the meaning is concerned,' for instance, the compound and the centence like rigidal paraga asignism and ripaparaga asignism grammatically mean the same thing, e.e., 'fetch an officer of the king' It, therefore, goes against the assumption of Jagadisa who made a distinction between Samesa and organic with reference to their meanings.

Wherein, then, lies the difference between oydsa and Samasa? The criterion to distinguish a handsa from a sentence is that the former m characterised by askapadya and orkascarna from the grammatical point of view The prominent points of difference are as tollows ! -(1) there is no elision of caseendings in a sentence as in a compound, (2) in a sentence other words (adjectives) are allowed to intervene between such mutually exnectant words as main h rddhasya purusa iti, but such is not the case in regard to the compound Mapurusah, (3) to a centence there is harry any restriction as to the syntax or order of words, but one cannot possibly alter the order of a compound without substantial change of meaning. (4) in a compound

श्व प्रमाणिक कार्यन समित्रमं सम्पर्धित प । — Michibhleya.

विकासकीय स्टेडियां करियां व वर्षेटेवाचीयाचे वचने -- Хыумы.

बुक्कोची व्यवकार्य सर्वेद्यथव्यक्ष्मीकारितकारणः सहय प्रति स—अवश्वकोद्यापृतः
 Vol. 3. p. 189.

there is only one accent and not two as in the sentence rd, hab pureson. It might be, however, observed here that these special features, as enumerated above, are not really brought about by ekarthibhara or oneness of the sense, but they, strictly speaking, represent the result of Patanjah's interpretation

Than, Patabjali continues to point out other points of difference between cuasa and (i) there is difference of number la a rentenne, as rasias purusan raisos purigali, ra ham paraguh, but no such difference is comprehensible in the compound (ranger usage); (ii) the meaning of a sentence is while that of a compound is sometimes embiguous (the reverse of the CA66 B also possible, viz., a compound appears to be sometimes more clear than a sentence), (iii) 5h upasarjana or subord nate member is allowed to have a qualifying adjunct (rddmasys rd figh purusan in a sentence, whereas there is a positive restriction that a member of the compound cannot have grammatical connection an adjective lying outside the compound also, to speak the truth, does not consultate a special feature of Samosa, because compounds in Devadattasya gurukulam, etc., bave arready been declared admissible on the ground of expressiveness (gamakatea) . (15) ca is used in a sentence

<sup>•</sup> श्रुकातिको व्यक्तातिकाम्यक्षयक्षिकिक व्यक्तिः ।—Mabbbbaya, Vol. X. p., 201.

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(in the sense of collection), but not in a compound.

Some explain, on the other hand, 'mutual connection as the proper implication somerthya, the expression 'muluat connection' should not be, however, misunderstood as referring to words reciprocally expectant words), out as pertaining to their meanings." When, egapsks# (matua) connections pertaining to the meaning is thus held to be the denotation of samerthya, both the king and the man, as in rd, and puruse h, seem to be re sted to each other, The King ' is connected with the man as the master (managamata), and the man also gets himself related to the king on account of his being dependent on him (ahamasya). The genitive is thus indicative of the mistion between them. The older grammarians are supposed to have been in favour of eyapeked as an indispensable condition of Samosa

In course of interpreting the rule 2.1 1 (Pan.), Patadys I has referred to various standpoints regarding the characteristics of Samara If Samara is considered to be a criti (i.e., if it, as a rule, always brings out a specific signification),

प्रस्तित्ववेषाः साम्यंतिक :-- Mabbbbbers.

Mabilobátya, p. 366. আং বৃদ্ধ কাইবার্তিইবাং দ বৃদ্ধ কাইবারিল
কি কাই ২ পার্বার — Maiabhidaya, p. 366.

<sup>े</sup> एक राज्यः पुरुष प्रकान गरमा पृष्ठकार्वकार्तः समाधिनार्थः, प्रकारित्यः राज्यकार्वकार्यकार्थाः समीविक्षकार्वकार्यः सम्बद्धाः समीवः अर्थकारः अर्थकार्थः अर्थकार्थः स्थानिकः स्यानिकः स्थानिकः स्

these views, bolds Kondabhatta, are, by minute examination, reducible to two only, namely, johatspärthä and ajahatspärthä

The three views mainly discussed in the Mahabhāsya are as follows; '(\*) skarthīlhāva or the unity of meanings takes place in a compound as the salient characteristic, but a regraha (sentence) comprehends cyapekşa or cyapekşa is found to be the primary condition of a sentence, (\*\*) on the assumption of critic Samāsa will fall under the category of either jahatscārthā or ajahatstārthā, (\*\*\*) just as cyapekṣā or mutual connection to necessary in a sentence, so it is in a compound, (\*\*\*) aome bold cyapekṣā (as the real meaning of samarthya) to be the main factor that goes to form a compound

Karyata, like Patanjali, supports charthibudes as the most plausible view from the standpoint of the grammarians who ascribe eternality to tabile. He argues further that the question of critic as shown above, is absolutely immaterial to those who take a sentence as containing no parts (nirangues), and look upon table as eternal. The division of critic into patiets with and architectrical represents the view of those who take table to be karya

Varyfikaragabbilença, Edv. 30.

इस्रां समझामं क्यास्तिः इतीयते वामासस्योगावित्रंगामः, विश्वदेशानि प्र स्टिन्देशः प्रयः प्रयः व व इस्ति वर्गकानि प्रमाधना अवन्त्रावाद्यवन्त्रसम् पिति भ्रमनेतृतं समस्यास्त्र व्यासस्याधिक व्यासम्बद्धिक वासर्वे मिति पापरं नत्यः ।—

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Samāsa' 18 a criti, that is to say, Samāsa is attended with a special significance. Vetta of two kines, namely, jangtspartna and ajohalseartha According to the standpoint of jahaisvārikā crit., the members constituting a compound generally give up their part cular mean ngs and the compound necessarily acquires a special signification. This special sense may be produced eather by Jakit (denotation) or by laksand (implication), the former helps in in getting the united meaning (charthibhara) and the latter is resorted to in case of tyapeksa. Palanjali has here made use of a very well-obesen example to show the nature of ighatsrartad. 'A carpenter,' for instance, when engaged to perform the work of a king, is compe ea to give up his own work to a certain extent.' So far as the other form of srift is concorned (ajakatsrārtkā), the members of a compound continue to retain their respective meanings, as, for instance, "a beggar " does not necessarily leave off what he procured first even when he happens to secure alms for the second time. But there is some difficulty in accepting this standpoint as a reasonable one. The compound form should necessarily have the dual number, if each of the members

प्रस्तिविकार्ग इति । प्रस्ता सम्बद्धा विक्रिक्कार्तनकार्ग सम्बद्धारम् ।
 सा अभिविकार्गः ।
 स्तिकार्गः ।

विद्या राज्यानीच स्थापनाः सं चाय अपूरांतः (: Mahkbhitya, Vol. I. p. 364.

क्रियुक्तीहर विदीवा निकामावश्य पूर्वा व अकृति :—/bid, p. 366.

(rd,an and purusa) were allowed to retain their respective meanings.

Patanjali has thus examined the valid ty of several views in regard to the exposition of samurikyo and advanced arguments as well as counter-arguments either to support or to reject them. But the question that still gwaits solution is to determine which of these two views is really acceptable from the standpoint of grammar, and appeals more to ressen. In view of the emphasis had on the exarthibhaca, it is clear that Patanjalt accepted it as the most correct explanation. From what we have been able to gather from his lengthy discourse on the rule samarthon padaredhin, it appears that Patah and whose decision is held to be authoritative on an problems of grammar, was in favour of the ekarthibhaea | point of view (or jahalevärthä). The ekärthiökäva view, it must be remembered, is also the only reasonable explanation so far as the psychological aspect of Samasa is concerned. According to Haradatta, both syapeksa and ekarthibhaca are necessary in a compound in the absence of eyapekya or mutual connection, words are not allowed to form a compound.

Pataöjali bas, however, drawn attention to the fact that jukairtärikä does not mean

<sup>े</sup> एक स्वीकाल्य श्रमाक्षी व अवस्ति, एकावींमाने वार्क विति --⊞व्हार्क ob वारक्तामधेकान

अक्ट्याची कार्य अक्टनक व्यक्ति । या भगतिन्दियी व्यक्ति कहानि ।
 --Mabbbhayra soder the rule Php., S. . L.

that the constituents of a compound are hable to give up their respective meanings altogether. But only that sense which is found to be inconsistent with the specific signification (pararthourodh, as denoted by a compound, is forsaken. This is why the expression edgaparage dangatom, does not simply mean the bring ag of a man, but particularly the min having relation with the king

Samurthya has been explained by some as partaining to sittle. According to this view," difference (bhada) as well as association (sugregor are the meanings of samurthya

Patalijah has raised another question which is not less important in connection with Samara. A compound is generally said to be optional, that is to say, we may have either a Samara as rajapuratals or a scatence like rajulah puratah without any change of meaning. To form a compound, or to use the compound-form depends upon the desire of the speaker. This view does not carry much weight with Patalijah. What he means to say is this there are practically two views, namely, extispakea, i.e., compound and archipakea, i.e., sentence. Both the sentence and the compound have their distinct characteristics fixed by nature, and there is nothing to confuse the one with the other?

<sup>े</sup> राजपुर्वणस्थिति पुर्वणसम्बद्धानस्थ सार्वित सेव द्वारा (\*\*\*\* विकास विकास

भिवर्तवर्गी या चामकीविर्देश चयर, चाट् —ibid.

<sup>•</sup> Matthewater and a mark of Matthey a maint the rate  $P(\theta_1,\theta_1,\lambda_1,\lambda_2)$ 

Kaivata clearly shows the difference between a sontence and a compound by stating in clear terms that no compound is admissible in case of syapeked, and, therefore, a sentence is impossible when ekarthibhāca is intended to be implied

It must be noticed that the view he'd by Haradatta goes against such a rigid distinction. Boine hold, on the contrary, that ekarthichava, cyaneksa and ajahaterartha criticare al. that is required in the formation of a compound. Those who hold the non-sternality of subda " are of opinion that compounds are capable of being formed options ly out of sentences, the formation of compounds being a matter of option with them. Those who, like the grammarians, maintom that solds is a permanent entity ' (not yesabdika) optoe that sentences and Sambias materially different, that is to say, Sandage represent a permanent combination of words, for they are so fixed by usage that they do not admit of any decomposition. To be more clear, the drift of l'ainblair argument is that the so-called process of disjoining a compound into cyasa or rigidad (whereby a compound is dissolved into its elements) is at hest

अञ्चलक्ष्मी क्षा को व अवस्ति, क्षाचित्रको नस्त्री विक्ति । प्रकार हो।

अक्षादेश विभागिकाविशायकात्माको विकि वर्त वश्ववित विभागायदिक्षिते :
 Veryakterspektionen, neder Edr. 30.

वार्तव्यक्ता व्यवस्थित विवासी व इति विवासी समझानाः - हिन्तुक्ते.

मेशक्तिकाम् इतिकामे विकं विकित्वक्ति सम्बद्धः—!bid.

artificial, and that recourse is taken to such a method only for the purpose of bringing out the agnification of a compound which is really an marvisible unit of speech. This view is analogous to what we have already referred to in deciding the priority of sambita to padas (padaprakytih sanikità). Further light is thrown upon this view by the so-called natyu-armilasa, because we are not allowed to disjoin a compound like krayasarpah (sa We capital do so we'bout altering the sense), this class of compounds is not capable of being broken up into parts without necessary olango of meanings. They do neither admit of nigraha in the usual way, nor are their meanings directly expressed by their component parts, but some other words are required to bring out their signification (arigraha or ascapadapigraha).

Bhartphari has also shown the difference between a sentence and a compound. Sambro is he d to be an indivisible unit and the so-called tigmon is after all an artificial method that serves to bring out the meaning of a compound to unintelligent peop a Darga has tato'nyat valigament, which implies that a compound is distinct from a sentence by its very nature. There are, so to speak, two

चनुष्ठाम् प्रसम्पातस्य विविकाः विविवको अन्य स्वर्णस्थान्त्रान् अर्थः वातः स्वास्त्रीः — Yakyapadiya.

different views on Samue, namely, (t a compound is a permanent unit of speech, (t) a compound is only a condensed form of a sentence, or, in other words, a sentence is reduced to a compound-form for the sake of orarity or conciseness. Parañjali and his followers seem to have supported the first view. Others hold that there is no material difference between a compound and a sentence, that is to say, Samaso is a designation that may on options by applied to a sentence under certain conditions.

Samiled depends more or less on current or popular usage. According to Durgaminha, Samiles is sometimes permanent or obligatory as in krimasarpan, optional in the majority of cases, and is not admissible in some instances. Ramojāmadagajah). A Samesa is cases, milya or obligatory, when its constituct is fail to express the intended sense, as, for instance, the members of the compound key assarpah mean simply a black serpest by their respective powers of denotation, but it is far from being the actual sense, vis., 'a snake that cannot be subdued either by medicinal berbs or by snake-charmers. 'An optional

सम्बद्धान् स्वकातादिक कालां किटलिटि किटस्कासको।विके अतत Porga s विकेश का कि कालां समानी समानी व्यक्ति ।

माक्सिय - मासीमान्तरित सङ कर्यावस्थान — संक्रिय का निर्देशकाम्बात पति ।
 - Dungs.

श्रीचित्रक उपिविकास अधित काल् ।—!\u00e4.

श्रेषण्डिकार्याकृतार्थः स्टेनिजेकः ।

composed means that we are a lowed to say either respirate or respirate purposes, the former having only the acronage of conciseress. According to this point of view, most cases of compounds are simply dependent on ption. Seemily is grammarically madmissible to those cases where protos are so related to each other that they cannot give rise to any seemile signification (porarbachidhmas).

It should be partied any explained here what is rearly meant by holding Stranger to be a sylve From ricers, as Pathi put maintains, the power of expressing the series that is different from those that are denoted by the members of a compound that is in say, Samuer is expressing of some special or accumulate gendersion.

Patablals has dealt with the produce of Sandar with such exhoration and in such making but his successors has rad no room for making further contributions to the stallect. In a number of popular knowledge Supation be said concerning to the said concerning to the said concerning to the said concerning to the said exposition of Sanara are such as to show that the followers of the Narya-nyōya considered a composite to be the same as a sentence, though

शाक्रम स्थानस्थान महि विकाद वाह्यामेन पीऐंद्: स समासमय-पेस |—Sabdetskin, Kan 25.

in a content d form, and, utilike the grainmarians, they did not necessarily recognise the special eignification of variata

In course of showing the applicability of his Jefin tion to all cases of Sommer, and deaning particularly which cartain irregular forms of compound Jagadisa has made some important observations which are can hardly ifford to pass over for an adequate knowledge of the subject. We give below only a few testa case Sommer where Jagadisa has given a samp of his originality of expension.

- (i) The engada (the scatteres whereby the men a g of a compound is accurate expressed; should be used as would being out the entire menting of a compound, but there is no such rigid could for in the case of a compound. It is generally found that a compound-form does not so tan anything to give an exact the astathe precise number and general of the engineer and Samusa are exactly expressive of the same sense.
- (a) In cases other than those of Aspaton, the meanings of two Admont words, are related to each other as if they were identical?
- dropped as a compound like rajapurasah (as a

ৰিম্মুত্ৰ সুক্ষাৰ্থক আমিশ্বকাতনা বাবু ক্ষাই বিশ্বসমূহ ।— Bubil state.

necessary condition of Samaan in general), the N syayikas have taken recourse to laken a to expressly indicate the relation of purusa with rates.

- they reproduce the year and total as their tast measures are not generally recognised by the gram parishs. Jaganisa has supported the valuety of such a compound as paramasoly on the authority of Jumaranandi.
- by the communition of more than two padas, it should be either Drandes or Baharith, i.e., excepting those two compounds no other compounds as are generally found to consist of three or more members.
- expression karmacandalayogotham, because yogotham (resulted from the conjunction) cannot be grammatically taken here as an adjunct qualifying papa (sin) which forms a part of the compound papamengal Dagades meets this position by suggesting that yogotham should be taken in the sense of yogotrayogyam (i.e., resulting from a conjunction of Bahu with either the sun or the moon) which might be

दश्यम्यक स्थानी पूर्वपदे प्राप्तकांकके व्यवस्थित स्थितकृत्वास्थ्य संगक्ति ।
 है तर्वकांकिक स्थानिक स

<sup>ै</sup> तहायणाः १६४ वर्षभारतः यात्रको नेवाते, स्वर्गात गौक्तकः पाह्यस्य स्थादि स्वीतात् क्षांचिकते क्षुक्र च मुक्तक्षीयम् भरतः, च इत्यास्त्रवे प्रश्नकः परमतः।क्रिकाहः ——[सर्वः

<sup>े</sup> नवुमदे बहुबीवियेत देशके स्थापः समासः :--- Bid.

consistently connected with the meaning of papeleage by the relation of identity

(vii) As Dright and Karmacharaya compounds are found to have a striking similarity between themselves from both physical and psychological aspects (each baying the first member as an adjective and both indicating the relation of identity only with this difference that in cases of Dright the first pada in a numerical adjective, Jagudila has no objection in including Laguaration the category of Karmacharay.

On the evidence of the rule Pan 3.128, Boatto the also speaks of both Dryn and harmadha syn as two special classes of Talpurasa, taking a wider view of the latter.

compound with an adverb as the first member, is also admissible. He recognises stokepoked as an instance of harmadearaya. But there is some difficulty in explaining the compound as such because the meaning of the adverb stoke (little) is not such as may have the relation of dearty industry and may have the relation of dearty industry and and and in that of

वीनोस्यस्थ्यः मेरवन्कीव्यक्तिक्वेः, स वानिकेष प्राथकवैद्यक्तः :—

 Babdatakti,

विजी क्लंब-इवाक्टरैकलेड्रॉव क क्लि :—विजी, ander the Bör 38

লনদুগ্ৰনিধীৰ কণ্ডলেও ক্টিট্ট্ৰা হিন্তু ব

को कपले बादी किशाब्दी के बनाइन एवं स्थापिल द्वांकर क्यादि किशाबित कार्यकर्ष क्यादि किशाबित कार्यकर्ष क्यादिक क्य

the verb is really connected with the action cooking and not with the agent. Here Jaga disa has been competed to admit the validity of madarthamades crans, that is, the relation with a part of the meaning of a Vanian and, accordingly, suggests of the strength of such examples as mahaham, maharifa (where a butter or greatness refers respectively to the stan of being a poet and that of being wise, that the advertible of the meaning of the meaning of pakits.

- r) By supporting such expressions as solvenous standbyan (as used by Kalidass , I used by Kalidass ) is admissible with an adverb '...
- c) Ingrates has thoroughly rejected the grammation, actinition of Acquilibrium compound as it involves the fallact of acadetic to not strictly correct to say that an qualibrium compound has always an indecendence of the as its prior member, for in instances use toldrappin, aktuant, etc., we find an indecended national as the last member, again, Iryanamana (a collection of three Jamas).

imaffunga एका-वर्षण प्रतिकृत है आहे -- Sabdaiabb under Kar 80

<sup>ै</sup> वधपरि अन्। मामप्रि—र्वकायकारिकावे(आर्जिकाक) सम्बद्धके हिंद सनपूर्वकाल। अस्तरम् (—6abdailak).

Inhitagangam (the country where the Ganges is rea, are examples of Anyayithāra where no indeclinable is traceable!

There is evidence to believe that it was accert that determined Samasa in the early stage of the Samskint language. A is got defect in the use of accents is said to have proved fata, to the sacrificer himself. What an important part was played by the variation of accents in the determination of Samasas is best mustrated by such examples as triminal eye are and which with slight difference of acce to may be taken either as Acquaible to be Balactale compound.

The ancient graminarious' are said a bata divided Somassas into four classes according to the predominance of the meanings of members forming the compound the principle underlying these classifications, as we shall see later on, is connected more with the meaning than with the physical aspects of Somassas. They are as follows in phreopodaritapeadh no as Aromit that of the meaning of the first member (indeclinable, seems to be principal in relation to that of the last, (it) attacapadaritapeadhana, e.e., Totpus assamin to see called because in all varieties.

<sup>े</sup> हुए अब्द' अन्तरे देवली का लिखा धर्माते न समस्तरे । जुनान्त्रे वक्तारे किल्ला ब्रहेन्ट्राप: सार्त्रोड्स्यकान् । चित्रले

<sup>ं</sup> रह कविन मकास: प्रतेष्ठः वैक्यानः, कवितृत्तरपदाक्षेप्रधानः साविद्यपदाके स्थानः, विद्युत्तरपदार्थप्रकानः, —Mandebbbyo, Vol. I. p. 279

of Taipurum compounds the meaning of the east member appears to be predominan , (141) onyapudarthoprodkāsa, e.e., Bahuerih the characteristic feature of this class of compounds unekamanyapada the) is that the sease of a word that does not actually enter into the combiintion comes to have the predom nance, in sarrapadarthopradhana as Drandco, where the meanings of all members are of equal unpertance Following the classifications of earlier grammarians such as Vabbata and others, Jagadita has made an addit on (madhyapadapradhana to the aforesaid disalon of Samoras ne given by Patanjah. Tarpurusa compounds like akatanudkikaragam and profipopulánavecehedakak etc. aze expinincá by Jagan'in as instances wherein the sunse of the middle pade ( c, non-existenceden ted by the negative particle no is predominant and he, accordingly, them mudhyapadärthapradhäus. On a close examination I facts it is, however found that these classifications of the earlier grammarisms. are neither sufficient to cover the entire field, a or free from the fallacies of obsessible and occupts Bhatton has clearly pointed out how the principle underlying such divisions cannot be applied to metances the attributed, premattagoragem

पूर्वत्रकाश्वरत्वर्गानयद्वारवाकातः पुत्रः । वाके प्रवादिकः विकास कालीः काल्यादिशिः । विकोधिकाविः, अर्थनः स्थः

मसास्यकृतिय इति सु अमीमादः :— Bhattan.

etc., from a strictly grammat cal point of view. In conformity to the rules of grammar, atsmālah is taken to be an example of Taipuruja, though the sense of the first member in this case appears to be the principatione. Thus, the predominance of the sense of the first member of a compound cannot be grammatically regarded as the only criterion for determining an Acyayibhāva compound.

According to the popular divisions, Samasas are a x in number, or seven by the inclusion of the so-called Upapada compound. Some gram marines, however, interpreted the rule are qui, Pau, 2 i i, in such a way (applying the principle of populahaga) as to establish six i different kinds of Insidans, the peculiar among these being the compound made of two verbal forms as whadalamodata on the strength of the game-thiro-dathyalamakhyalana kripanatalge.

According to Jayaditya, Samarar are capable of being divided into two well known classes, namely, notyo and analyo Analyo tamarar are those where the addition of the case-terminations to the members of the compound is sufficient to bring out the sense, as, for instance, the genetive and prothand respectively in rayhah and and purusas are competent to express the meaning of the compound rayapurusas. In the case

<sup>े</sup> तुर्प तुर्प तिका नामा धातुमान निका तिका : सुननेविति निकासः समाक सम्बन्धि ।

दिल्लीनवातम् चेथाविज्ञाभवेनवातम् ।
 श्रार्थकायोगभेनाम् भिन्नामिकौ समास्वर्षः ।

of nitya samhaas, on the other hand, the mera addition of the case-endings to the constituent elements cannot fully bring out the sense of the compound, for by simple analysis of the compound krapasarpain as krapascasas sarpascets (meaning any and every kind of black serpent) one cannot get into the meaning of the compound (i.e., a snake irresistible either by medicinal herbs or physicians)

The most important question that deserves to be particularly considered in connection with the problem of Sandea is to decide whether the sense denoted by a compound in virtually the same as in expressed by the constituent members, or a compound has by nature the power of expressing a special signification distinct from those of its members. This is a problem over which the grammorians and the Naiyayawan hold different views. Jagantia has referred to Petadjali and his followers as samdea takindadas, who do not take number to be the denotation of a compound, specially atak-samdea, inspite of the presence of the case-endings that indicate number (as in has/he-kālali).

Reference has arready been made to the two views—ekarthibhāca and cyapeksā, the grammarians evidently uphold the former (as it is quite clear from the interpretation of the Madabhāsya), while the Kaiyāyikas and the

म्यक्रमसूचः अभिद्रीय वीधाः व पुण्यते द्वित समाध्यक्तियान्तिनः पालकृताः ( — Échdesésés).

Mimārisakas seem to have supported the latter. The main point at usue is that the ekārthi-bhāsavādine' are of opinion that a compound as a whole has the distinct power of expressing a sense in addition to the meanings usually signified by the members,' whereas the vyopekeāvatine have either taken recourse to laktanā wherever the members of a compound are not likely to tring out the full signification or have taken the sense of a compound as exactly equivalent to those of its members

The arguments usualty advanced in favour of the ekāribibāātā view are as follows.—a compour d-form like citragua (Bahverini naturally its cates the owner of handsome cows; raja-purasah means tone having relation with the ai g; upakumbham gives the idea of 'proxim ty with a pitcher' and pagipā iam expresses the sense of a 'concetion of hands and feet (sambhāra). These meanings, to speak the truth, are not directly expressed by the members of those compounds, as, for instance, the sense of the 'owner' is not denoted by either citrā or go, the idea of 'relation' is not brought out by either rājan or purusa, and 'collection' by either pāns or pāda

श्वापि सानु निर्देश श्रीतः प्रशासन्त्रम् वस्ता इत्याप्ति स्थापि स्थापि स्थापितः स्थापितः (— Vaus blanchabhlioma.
 Rar 83.

and so on The grammarians have, therefore, assigned the power of expressing such special or additional senses as those of 'owner,' 'relation' and 'collection,' etc., to the compounds, taking Soming as a whole or an indivisible unit of speech.

The word pankaja admits of double meanings—one as 'lotus' signified by samudāyajaku and the other as 'something that grows in the mud'(asayarasaku denoted by its parts. Similar is the case with a Samusau, it has one meaning as is denoted by its parts and the other as expressed by the whole. According to the Nanyayukas, the word pankaja falls under the entegory of yoya-rādāa, that is to say, it has two-fold signification as denoted by the parts and the whole. The grammarians have recognised such a samudāyašaki in order to arrive at the additional sense of a compound

Moreover, the ekarthibless view is not visited by prolitity or gaurass as in the case with the sympekistrade. The Naiyayikas' or the sympekistrades, on the contrary, are not prepared to admit of such takts or power of expressing the additional sense to far as compounds are concerned. They have rather taken recourse to laksaga whenever they faned to get the intended sense directly from the members of a compound. They have, for

<sup>ं</sup> क्षत्रेपायास्त्रियो वैद्यासिकारम् । य साध्यपुर्वार्ते समित्रेषायादेगीयपुर्वाः ( - Yenyelistrateabbüşsen-

instance, resorted to lakeand in the case of estragah so as to obtain the sense of the 'owner' Kondabhatta maintains that in such cases the assumption of takts is almost unavoidable, since laksaná in regard to either citrà or gois not sufficient to bring out the full signification, 1 c. the owner of beautiful cows But there is some difficulty in the way of applying such lakeans," for, if the word 'oitra' were indiout yo (takenta) of 'the owner of the breatif .) cows, ' it would have no consistent relation with the meaning of the word go, again, if the word go were to indicate the same sense, the meaning of the word citra would not be compatible with that of 'the owner' (because it is not the owner who is citra or handsome but his posses. sinns—the cows). In a Taipurusa comprund m ch as rajagurusah ! Cangeán says that laktana is to be attributed to the relation as is denoted by the gentive in raidal. According to the Mimamsakas, the whole sentence should be taken as laksand or indicative (as Gangeia has clearly pointed out).

विक्रमृदिकादी स्मामान्त्रतीत्वे विकासमानीः व व श्रवस्य निर्वादः — Vartitanenshiftetta motor film 84.

र स च चित्रावरं चित्रविक्राणिक्षणीयाः, स्व शीवदार्धानस्यानः नाचि गिर्धयः चर्चनं श्रीकारियमि चित्रावदानामच्यायम् ।— Tattebendéssayı- Özbenkbayla p. 702

<sup>े</sup> प्रातपुर्व स्थानी पूर्वपदे प्रशास्त्र स्थानो स्थापित विवस्कृतस्यपि सम्यापितः —Schdabebbi, p. 41.

श्रमण्याकारविष्यभीकम्बिकता पृष्यक वहीतेष्ट्रीकी वाके एव सम्बद्धिः
 Tattvaccoliman.—Sabatashapia, p. 537

The Naiyayikas have, however, resorted to lakeand in regard to only one pada, either order or go, and taken the other as only suggestive or latparya grahaka, as in rajapuraça), the word rajan is said to be indicative of the relation with the king and so on. They do not, therefore, agree with the Mimampakas so far as the indicativeness of the whole sentence is concerned. It is specially in the case of Baharrihi and Talparaça compounds that they have taken the holp of takeand for the purpose of getting the number of takeand for the purpose of getting the number of identity is derivable from the very relation of meanings.

The expressions maddes hapaism ydjayet, various raleable difficulties. The Minispeaken do not take middes hapais as an instance of Tatpuraça (as in that case lakeage is to be resorted to) but construe it as a Karmadharaya compound (nigida eva sidapaisk) identifying sidapais with nigida (the architect who is one and the same an nigida).

<sup>ै</sup> सर्भवस्थि व सम्बन्धः यदार्थवोः यदाकानसंद्रका संसर्भवका साक्षात् । —िकार्यः karanabbötenya, कुल्लासास्थितिकंतः , p. 459.

# CHAPTER IX

# GRAMMAR IN OTHER STREET OF THOUGHT

Lianguage and Grammar-problems of grammar in the Montpole Number and transaction on Alambtra

Grammar is a popular branch of study Consciously or unconstously, avery one makes use of grammar or follows certain principles in the verbal expression of his thought. Man as a speaking animal is first acquainted with grammar, though he does not know that the way in which he combined one word with another presupposes a number of principles upon which is based the actence of grammar. Grammar has its origin in the popular mode of expression, and derives its vital essence from the popular usage Grammar, particularly Sanskelt grammar, is indispensably necessary for an adequate knowlege of all branches of literature. Bhartchan caus it addicados in order to point out that grammer is indimately connected with all branches of learning, and in consequence of this intimate relation it is held to be the most usefu, of all departments of studies. One

<sup>े</sup> वृत्तिकं क्ष्मीनिकामामाधिकियां प्रकृतिको । Villeyapadiya, Alde 1, 14,

तर्देव लीके विद्यानास्तिक। विद्याधनस्त्रकतः — I bid.

can hardly expect to make a profitable study of any branch of Sanskrit literature without having a therough knowledge of grammar. Grammar, Patanjah rightly observes, is a useful companion to the study of the entire Vedic literature.

Speculations on grammar naturally presuppose the existence of language; and the telation in which the study of a language stands to that of its grammatical system is an intimate one. The grammar of a language general y makes its appearance when that language in particular has reached a certain stage of development and produced literary records comprising a vast field of knowledge. Based as it is on the strictly scientific method of generalisation (alsarga) and particularisation (apaolida, on the one hand, and that of agreement tourage. and difference (controlly) on the other. Sanskrit grammer is found to have thrown much night apon what are known as the fandamenta. problems of philology Moreover, the rules of Sansarit grammar, as they unfold the laws that regulate the growth formation and correctness of the recognised linguistic forms, are n themselves abort formulæ of the science of language. Again, the rules, such as sannikarsah samhila (Psp., 1.4.109) okah sacarne dirghah (Pan., 6.1101), which

<sup>&#</sup>x27; वर्षतेक्योरिक्ष्यं कृषि शास्त्रम् (—Makibbbbleya, vodec Consule Pap, 8. 2. 14.

# GRAMMARIN OTHER SYSTEMS OF THOUGHT 3/3

virtually show the tendency of two vowers baying close proximity and homogeneity to length mag are as much phonological as grammatical. There was, as we have a ready pointed out, a period in the history of the Sanakhit language when, in the absence of such technical devices of grammar, Sumages had to be determined by different modulations of voice. The division of sound into addita, anaddita and marita, the transformation of sounds as is a untrated by the rules of samprosarane and the principles of suphonic combination (sandra) are indication how intimately grammar is related to phonology.

The study of Stuckrit from a philological bases and that of the methodology of its grammatical systems present before us problems of Semantics which, as a cognite sefence, deals with the psychological espects of language. The science of meaning, though of comparatively modern growth in the domain of western philological researches, seems to have already developed into a scientific branch of study at the hands of the Nairuktas or etymologists. The antecedence of ideas to words, the relation between the sign and the object signified, the steries, a connection between toolda and orthan

मध्यम् वः सन्दर्शयः । पर्वे संस्थात्रके सम्बद्धिः सन्दः, स्युक्तिः  $\mapsto Mabb-bbbeye$ , Vol. II p.  $45. कुर्वे कि क्षणीऽकश्यम् वाह्यस्थै <math>\mapsto Tanve$ , कार्यक्रिक, under I, 8.6.

<sup>ं</sup> भीद्यपिकस् वस्ताः वृष्ट सम्बद्धः—№ २ विकास 1 1, 6 किये वस्ताः क्याचे स्टार्क विको साकस्तान्वीं (क्रिक्स्यक्ष्यः 1—Mazakahasya, Vol. I p. 7.

the derivability of words from verbal roots, the method of naming objects, the origin of certain words (as kūka, kakria, duadubhs, etc.) from an unitation of natural sound, and the way how words change their meanings (as kays, mrga, kujalo, provino, etc.) are facts that have been selentifical y dealt with by the Nairuktas and the grammariana. The etymological explanations of words, as they occur in the Brahmana and Nirukia literature, is an evidence that investigation in the seisnes of meaning was not only necessary for the proper understanding of the Vedic texts, but formed an important part of the study of Sanagrit grammar. Though an independent branch of study mainly devoted to the psychological side of language, the Nirukta, as Yaska maintains, ts materially akin to grammar, the former serving as a complement of the latter."

In course of foregoing discussions on grammatical problems, we have had occasion to make reference to certain phis sophical views, mainly from the Minkipsh and the Nyāya systems, having direct bearing upon problems of purely grammatical interest. As a department of study intimately connected with the process of thinking, grammar, like

<sup>े</sup> वानाव्यकानवानीति बावटकानी केंद्रहावनवान्।—Nicolite, 🗻 12.

<sup>ै</sup> बाक इति कदानुक्रशिकरिएँ मञ्जूलित् वङ्ग्रम् .---रिवर्ट,

<sup>&</sup>lt;sup>4</sup> तदिते विकासारी जानवक्ता वार्त्वतं क्राहिनाकः च ⊢ Nizolica, p. L.S.

logic deals with a subject (sabda and artha) that forms the very basis of knowledge. The supreme importance of Sabda-sastra lies in the fact that it deals with words whereby we think, know and express our thoughts to others. Every word is a symbol of intelligence. Ac knowledge whatsoever, says Bhartrhari, le possible without words, knowledge of all denominations is materialised through the medium of words. Pupparaja ' particularly points out that the use of words (imbag-bhāranā) acts an important factor in the manifestation quantied knowledge socile palaciona). An attempt is made here to show the extent to which grammar is related to other ph .osophical systems, specially the Mimarpia and the Nyaya.

Certain Mimames doctrines are found to have close relationship with those of grammar. (i) The eternality of Solida (Salida-nityatārā-ta) The Mimameskas have not only accepted the eternality of words with all earnestness but have made it a fundamentational for defending the eternal character of the Vedas. It seems to have been on the part of the Mimameskas a pious necessity to maintain the eternality of words inspite of the arguments advanced by the Nalyayikas. Unless words are held to be eternal, it is not

म सीईलि वसकी सीके का सम्बाहरभावती । सहस्वित्वित कार्य तर्वे प्रकास शासी क्षः ऐक्टेइएक्टीइ० सता 1 198.

सुर्ग कि प्रापृत्यास कलनावी वानिकलकारण स्वापालिकेस्ट. Puppacita.
 सार्थक Valyapacitya, Edv. 1, 125.

#### 5 6 PHILOSOPHY OF SANSKRIT GRAMMAR

possible to establish the authoritativeness or trustworthiness of the Vedas which, as we find, Consists of a huge collection of words representing the Mantros and Brahmanas. The Mim-Sutras 6-11 are those that are usually put forward by the Naiyayikas against the eternal character of words. The Mimamsakas had their arguments ready to rejute those attacks one after another (Min. Sütras 12-19) in a manner that reflects much credit on them. The final conclusion is arrived at by the statement darianasya pararihaizat which means that words are held to be sufper on account of their being used for the purpose of signifying the sense. Words' do not, as the Navayikas hold, exist only for a moment and totally disappear after the atterance is over, but continue to exist so as to express the intended meaning.

Grammar, as we have already shown, though based on a purely analytical method, has also established the elemanty of solds. But there is some amount of difference regarding the standpoints from which the elemanty (assystes) has been conceived by the Mimämsakas and the grammarians. The Mimämsakas take sound to be eternal, as it is manifested by the utterance

विवा**स पार्**श्चेत्रस पराहेम्यन्-अस्ति, 50का, 1, 1, 15,

वर्षनभूषायणं स्थापराकं प्रयान विकास प्रवासिकत्वः प्रवासिकत्वः विकास स्थापनायः
 वर्षनभूष्यायः
 वर्षनभूष्यः
 वर्षनभूष्यः

<sup>ै</sup> क्षेत्रिक व्यक्तिकक्षां क्षांकार्क क्षित्रं क्ष्युक्तक्ष्युः—Быул¦а. श्रीवद्धित सीमां क्षयाः;—मार्क्यकुर्वदेकुर्वक

and is represented by the letters, whereas the grammarians have gone a step beyond sound as such and sought to find out the subtre element which is exactly manifested by sound, that is to any, they realised the existence of Sphota as the final cause of sound. The grammarians understand Paryu Sphota. A glance into the characteristic attributes with which mya-subda? is comprehenced by Paladjah is sufficient to correlate the view that Sphota to the grammarians was the same as Brahman to the Vedantins

(a) The Mirangsakas have agreement with the grammarians in regard to the relation of words with their meanings. The Mirangsa Suira, I. 5, states expressly that a wird (preferably those that represent the Vedle manirus) has induced or eternal relation (relation that is permanently fixed) with its eightficition. The first Varities of Kätyäyana, and the exposition of Patahjah thereon purport to establish the very same view so far as the relation of words with their meanings is concerned. The view of Kätyäyana as incorporated in the opening Varities goes to show that the grammarians used to look upon words, meaning and the relation as

<sup>े</sup> बाक्षप्रीटलवरे (वैवायस्थाः) श्रीवरचे :—Xayria.

<sup>े</sup> मूर्व पुरस्कानकानकानकोशमणविकारतेषुक्षणाः हृश्यस्थीन श्वाधित्यनिति —Mahābbāṣya Vol. I, p. 7.

चीत्परिश्वयः अन्यकार्तेश कृत्यनः ।

<sup>•</sup> विश्व श्रम्याचेसमये ।

permanently fixed (siddha). Patanjali has expressly stated that a significant word is permanently related to its meaning. The relation of a word with its meanings is called aitya in this sense that it is found to be current to popular usage from time eternal anday. This relation is grammatically known as taken or may be viewed as one of identity, a word is taken, i.e., capable of denoting the sense, the meaning is taken and the relation submating between them is called taken or popyate.

(iii) The Minamakes agree with the grammarians in respect of the denotation of a word. The Min. Suira, 1.3.3%, lays down that at words denote a class (derit), the individual temp comprehensible by means of mutual dependence the class and the individual or acceptance. The author of the Bhitya has clearly pointed out the difficulty that arises, if an individual only is held to be the denotation of a word. The two well-known grammarians, Vyādi and Vājapyāyana, held opposite views, the former advocating the class theory and the latter supporting the individualistic one. The view of Pāyini, as explained by

<sup>।</sup> विज्ञी सुवीवस्थानिर्विक्यानान्। । Mahāhhlaya, Val. I. p. 7

व व्यवस्थापि व्यवस्थानस्थानस्थानस्थिति। पाता (— Шаўукр.)

<sup>·</sup> वर्षाकेंगे: कृष्यक व्यक्तिक्षं वास्त्वामेरेति [--Predipoddyota.

<sup>•</sup> चक्कतिष्टि चत्रका विकासकता ।—Sabara-bbleya.

<sup>े</sup> प्रसम्भा सामान व पुराचि गाँउतानि :--- Mabbbbbya, Vol. I. p. 6.

Patanijali, is that both the class and the individua, are denoted by words.

- devoted a lengthy chapter to refute the theory of Spholo as expounded by the grammarians. As the theory of Spholo is apprehended to destroy the glorious edifice of the Vedas by declaring an livisions of sentences and words as mere y artificial, the Minamakas could not recognise the existence of Spholo is thus untensoined. The assumption of Spholo is thus untensoine from the Minamaka point of view So far as experience goes, letters that constitute a word are found to be significant," and it is, therefore, nothing but unreasonable to seknowiedge an incomprehensible thing as Spholo, which is materially distinct from letters.
- Siltras called spakaragadhekaraga dealing mainly with the problems of grammatical interest. The subject discussed in this particular section is almost the same as dealt with by Patadjail in the first analysis of the Mahabhaya. The question that presents itself for solution is to accordant the reason for using words of purely Sanskrit origin. While correct forms (as gont)

<sup>े</sup> बीपनवा सकाशांक्रीआदिः वशिकारमाः । अ.वं व्योजसङ्ख्यानमूर्वे प्रतिया सम्बन्धाः ॥—61% व्योजसङ्ख्याः, अकः. 186

as well as the incorrect ones (as good, gond, gopota. kd. etc ) are found to be equally expressive of sense, it is really difficult to understand the import of the scriptural injunction, which unconditionally probibits the use of corrupt words tapabhramers). This prohibition seems to have been strictly followed by Sanskntspeaking Brahmins, particularly at the time of eacrificial performance, lest the purity of their tituals might be vitilited by the utterance of corrupt words. These incorrect words, hold the grammarians, are distorted forms of Sanskrit, this distortion or mutilation of forms being due to wrong imitation or inability of pronouncing the correct words of Sanskrit origin. The grammermos have drawn a diese line of demarcation between these two classes of words as the first and foremost function of the science of grammar. As it he.ps the discrimination of correct words, the science of grammar has been elevated to the dignity of Smrti by the Mimamsakas.

Though the meaning is equally expressed by correct and corrupt words, it is the use of correct words alone, holds Patanjal, that is attended with religious merits. It must be,

<sup>&</sup>lt;sup>2</sup> शाक्षायेन न स्वं न्यातने नायकामित्रके। सः व्यो सः १९ १९ १९८वानः ।

टत्वविधाद्वालाह्—धाळ, Sites, 1 5.28. ब्रीव्यद्श्वादिवत्वालेव Buffergware greifgranfergun. Sabatu-bildegen.

चनुविधको स प्रकृष को विकित प्राधको निवेश अक्षानुवासका — Magain.

ममानायासकेनकी सन्देश चायमच्या च भक्तिनाम: किश्वी अध्येतिकाठी कियोगे शास्त्रज्ञ नेवेदे विश्वतास्त्रकृद्यवर्तार स्वातीति :-- Mababhhaya, Vol. 1. p. 8.

nowever, remembered that this principle of preferring the use of words strictly in conformity with the rules of grammar to those that do not dome under the cognisance of grammar, in based on a purely religious consideration. How, then, are we to distinguish correct words from incorrect ones. According to the Mimansakas, it is grammar or hydrausia-mich that serves as he helping goods for a ten a discrimination. The rules of grammar are, therefore, held to be authoritative and a kind of trustwor by evidence.

(ci) The Mimames Surra 1 3 28, makes it clear that the origin of corrupt forms should be traced to natural institute to pronounce the correct words, and that the meaning is expressed by such distorted forms on account of their structural a milanty with correct words. This view is exact y analogous to what is hold by the grammarians in regard to the origin of anabhrangias. Patabjali 2 maintains apainbiles or perverted forms are the result of imperfect amitation and funora ineptitude. Bhartghari has the following Sanskrit is a divine tongue current from time immemorial." ft has undergone distortion at the hands of those who falled to give utterance to the correct Sarekrit word by reason of their natural

<sup>•</sup> समुद्रामी वि कामाहिकीयम् अ Sabata-अभाग्रह

<sup>े</sup> वामिकानुबद्धाः के क अंका अनेकानुक, के ल है, 49.

<sup>·</sup> देवी पान् वानकी वंत्रमकल गांभवान किए- ४ वेश्ट्रश्रू करेंद्रव होंग्स 1 10d.

incompetency. They are also significant like correct words, but their signification is a matter of inference that is to say, they become significant only by recalling the corresponding correct words with which they have close resemblance.

(on) In the bhacarthadhikarana, there is a discussion as to whether noun or corb is related to the result (apprea). As it is produced by the action, aparea is connected with the word indicating the verb and not with words denoting outler substance or qualities 1. The Mim-Sotra, 2.1 1, enjoins that all vorbs should aign fy action. This view boars close comparison with the statement of Palanja's (kraydracano diatuh and bhasasacono dhainh) (he view of the Mimapsakas regarding the meaning of the mot and of the suffix (result and action respactively, is different from that of the grammarians. The Mira Spires, 2.13 and 2 4, give the definitions of manan and akhyata respectively, which tem ad us of the defitions suggested by Yaska The Min Sutra, 216, speaks of a twofold division of action, name, y, primary and secondary, and the subsequent rules give their definitions.

वे वासुध्यत्वकानेव क्ष्मणेव्यक्तिकेत्यः ।
 नादाक्यत्वकानेव क्ष्याकेक वक्षाककः ॥—"hayapadiya. सदे: 1, 182

सर्वेदमा प्राप्तक विवासकतः, व उत्तर्भकतः पति - Gabara-bhleya,

<sup>&</sup>quot; क्याननिया:--क्सानार्थ भारतरे अध्यक्त स्वयुक्त (

<sup>•</sup> सम्बद्धानमधीन मामानि, भोजनमानमञ्ज्ञानमः - Nicolog.

<sup>ै</sup> वेड वर्ष व चिक्रीकते वानि इच्छान्त्वाल हत्वक श्रूचसूनतात्—and केस् इस्रो विक्रीकते मुख्यन सरीवते तक हत्वत्रचःकारत्।

The Nyaya system, speciany the Navyanyāya tas made valuable contributions to the study of grammar. The Nalyay kas are credited with having expounded the most ecientific theory. about the origin of sound. To the Natyayikas, dabaa is a quality of the sky, i.e., space (fabdagunamākatom,. Though they have taken tobdo as the product of human effort, the Naiyayikas have netwood tabula or, more properly, verbal cognition, within the category of pranalyas. In accordance with their view, sabda is liable to production, and destruction "-two important characteristics of all things that are karya or non eternal. They have sought to explain the relation between soods and its menaing with reference to the will of God Sokin or primary signification of a word is not determined, hold the Navytyrkas, by social convention, but seems to have been fixed by the volution of God (suitketa expressed in the following strain " let this word be denotative of this sense 'tayans Jobdo manu tham protipido gotus According to the Nagay.kas, Sando-bodha or verbal knowledge is derivable from a sentence sand not from individual words, and so far as verbal cognition is concerned, the knowledge of

प्रत्यानुमानीक्ष्मानवयहाः वामकानि ।—अप्रीपृत-संदेशाः 1 हः,

वात्त्वप्रतेशकाकीयपरंच अवश्च चावित्रकादिन्तिककातात् क्रम्यवस्थानाः —
 स्राप्तक-श्रेतिकातः 2. प्र. 19 वस्त्रं प्र. प्र. 14.

व्यापासकारका वार्यकृताकारेचाँ: ।
 व्यापास व्यापास नोवव: a—Sabdiffakta., विशे तथे.

tolesaga (adjective) must have precedence to that of visega (noun. They have made a distinction between the pasargas and a pasas, be implemented to be indicative (dyetaka) and the latter as directly expressive of seuse (sacaka).

Ganges's Tettraciniamani is an epochmaking work, remarkable throughout by its originality of thought, it ushered in a new order of thicking that was readily easimilated by the later grammarians. The Tettracintamani is, indica, a valuable record mark githe height of perfection which the Indian thought had resolved at that time Bohilars of outstanding genius such as Raghn athat, Marhuranatha, Jagadisa and Oscadhara tried their level best to populative it when school of ligic following in the wake of Ganges. This work is divided into four parts desing with preception, analogy, inference and sabde

The tabla-kh infa deas, among other things, with an important problems of grammar to this established the trustworthiness of tabla as a promise , (ii) it has advanced arguments in support of the non-eternal character of tabla, (iii) it has shown how to determine the takts or primary signification of words,

<sup>े</sup> नामकीकविष्यका प्रतिकृषेणेलेल्यास्थान अवस्य प्राण्यकीचि सास्वानीसम्बद्धाः विदेशकसम्बद्धाः

(c) it has given an adequate treatment of Dhātu, Phasarya, Nipota and Samusa containing the bas elaborately deart with expectancy containing the bas proximity and compact as important factors of verbal knowledge, and (c) it has discussed the quest on of the origin of corrunt words apabhramean, How indispensable Jagadién's Scalafakt prakārian and Gudāghara's Vyulputtivāda are for the proper at dy of the phi osophy of Sanskrit grammar has already been pointed out.

In Grammar lies the origin of the actories of Poetics. The Hambara-addres is not less ago, to Grammar than is the Nituals. The contribution of grammar in numbers so prominent as in this particular tranch of study. The science of poetics may be said to have been principally bused on grammar School and archa not only form the subject of grammar but have also provided the fundaments, have upon which stands the whole fundaments, have upon which stands the whole fabric of the Mambara-fastra. I yakarasa and hambara are organically connected a diagram to be started in Inuia as cognate departments of study.

The rhetoricians of Amplarians have excensively deart with possible compositions with specia reference to their merits and defects. Having regard to what constitutes the essence of poetry, they have expounded the ductrine of eyanjand and made an elaborate treatment of raso

Poe ry is the outcome of joy Endowed with the power of articulating his voice and born in the misst of magnificent beauties of anture, many east naturally inclined to clothe as entitions it a repturous and thythmical sanguage, seeking proper expression for the make of his heart and tending to give a poetic for in his facultt, when he is in an cestasy of poy Whether it is 'a spontaneous overflow of powerful emotions or whether it's akea as inhabitants of a world to which the familiar word is a chaos, poetry appears to a the living manifestation of the Liternal storehouse of joy Poetry has been rightly on sen hiddentenneys, that is to say 'compreheading joy alone, rising from a source that is often represented as the sea of jour . anandadahar.

The three attributes generally ascribed to live man are Being satted. Consciousness (cit, and Joy duanda). To a Vedantin, the transcendents self is an inexta stable source of joy. The expression rame con saft is explained by he Vedantins in such a way as to identify the suprema self with rase, the joy of all joys. A religious devotee, particularly a Veregara, adores a deity who is the repository of a ...

<sup>!</sup> चानकम्मीऽयानम् ⊢ Vedic(a-Sčan, 1-1-12,

<sup>ै</sup> पारस्थमक अनुभा रही में यः श्रीत संस्थेष रहतासृक्षीचाउँ हसी चूर्णकार्थ ७ रहम् बाननी अवति ---6abbataabbbāpya.

beauty, fall of joy and the bestower of all blessings Sri Krana, as depicted in the Bhagavata, is an incarnation of joy and love, characterised by things that are not only exceedingly beautifu, but serve to excite the most pleasant emotions in a moment of deep devotion. If the supreme Godhead has any concervation form, or, to put the idea in a different way, if the formless is at all cognisable in any particular form, it is joy and joy alone He is, to speak the truth, the embodiment of yoy. The rais of the I panisada asso carled him rate and emile-the fountain source of perpetaal joy 1. One that dwells in us a by fitself, serene and supreme, it is the immortal (ameta) in all beings that makes us sometimes joyful even in the midst of exces, and anxieties. What is called mukin or final emanerpation is only a state of ever-asting joy, what the pogens years to attain is a screne joy that knows no bounds, what the artist designs to paint is the image of the out that is most beautiful and joyful, what the poets of all ages have been eager to depict with all their resources of imagination is the figure of perfecbeauty and joy. The unimate motive of all arts is to find out this cterna, source of joy, the attainment of which quenches all thrests and satisfies all mundane desires.

सूत्री प्रत्यक्षण वस्तु कार्य प्राप्तक वस्तु की विद्यान् — "कार्यक्षात्रकृतक क्ष्रां कार्यक वस्तु की विद्यान् कार्यक वस्तु की विद्यान् कार्यक वस्तु की विद्यान् कार्यक विद्यान कार्यक कार्यक विद्यान कार्यक कार्यक

जाक्क्स्त्वण प्रयोक्तरतात् —3abkara-bbl-gya.

those who have risualised the Beautiful in themserves the whole world appears to be dancing in an ecstasy of divine joy

Poetry is the expression of such joy. The mission of a poet is to reveal this thrill of joy hinden in the storehouse of nature, teaching those tender chords of the heart that are naturely moved by emotions. The poet is a creator in the idealistic sense of the term, his creation her grawfull of ideal beauty. A dream and shining with touches of fire imagery. Rose which forms the life of poetry is brought into existence by the genius of the poet through the anggestions of his composition. The imaginative pictures drawn by the poet are different from those that are found in the world of experience.

The act of poetry sooms to have been oultivated in India from a very long time. The
bymne of the Vedas, which embody the most
ancient interary records, are specimens of
beautiful poetry with considerable amount of
rhetorical embethshment here and there. The
hymns in their simple flow represent the
genuine outburst of a heart secred with extreme
joy and wonder, excited by the awe-inspiring
splandour of nature on all sides. More poetical

विश्वतिकृतिकानविद्याः चार्तेक स्थ्यीसनकारका च । कारकृतिकाः विभिन्निकारकारे वास्त्री कविर्वासी क्

-Kbeynpragtin, Edr I.

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in outlook are the Rămayana and the Mahabharata—two great monumental works in Sanskrit epic poetry, written in simple but alegant style, and preserving a brilliant record of Indian outture in all its phases. These two epoch-making works prepared the ground for the advent of a more advanced type of classical poetry as is evident from the works of Kandasa and others. The sweet melody and high flown sim ses of Kandasa, the pathetic touches of Bhavahunti and the beautiful expressions of Schurza will continue to keep the poetical horizon of India reverberated for ages to come.

Turning to the Jeffaction of Kacya, we find that it is sabda and arthu that go to constitute a Kacya. The body of a Kacya, to use the language of the rhetoricians, is composed of two elements, unmoly, sabda and arthu, or a combination of words capable of expressing the intended sense. A word, some hold, expressive of a beautiful sense is Kacya. Visrenatha has laid greater stress on rasa, comprehending it to be the vital element of poetic compositions. To quote his definition, Kacya is a combination of words possessing rasa in an appreciable extent.

सम्बोधी बन्दावी सरकाश्यक्तशी पुरः क्रारंश । हिन्द्रान्ध्रमधीर्थः

<sup>े</sup> समानी पुरस्क --- Bkbrult.

आरोपं तार्ववसायकार्यकार वटावको - क्रिक्ट्रवंदेश्येकः

इसकीयार्थविषातक वृद्धः का कहा । - विकास वर्धको विकास

वाक्षं यसावस्थं काव्यव् ;—байліў adar papa.

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Edvys is generally divided into two classes, namely, superior and inferior. A postical composition, where the suggested sense appeals more beautifully to our sentiment than the meaning ordinarily expressed by words, is known as the best type of postry. An inferior class of postry is one that is characterised by only sonorous words and marked by the absence of suggestiveness (maximum of words with minimum of sense). Hammata has referred to the grammatical doctries of Sphota in connection with the definition of the superior class of postry.

The Atamkarikas have divided words into three classes, namery, odesha (expressive), the position (andicative) and configurate an aggestive). This threefold it vision, it must be remembered, refers intrinsically to the designation (upadhaya), and not to the object designated apadhaya), because there are no fixed causes of words as denotative, indicative and suggestive. The same word, say Gangà, as in the expression Gangāyām ghojah, may be taken either as denotative or indicative according to the context and propriety of sonse. It should be particularly noticed here that syanjanā, as an additional cyth, has been accorded a prominent place only

<sup>े</sup> रहतुमनगरिवधिन अहार वाकादनिर्देशेः कवितः (—Xbryspeakide, 4.

<sup>ं</sup> काराज्यो वार्याच्या अस्टेश्य क्यावदित्या (—EAvysya'skale,

শ্ৰীম্বীক্ষীৰ বিল'ল বুহাইকুল্ব :----

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in the science of Poetics and not in other systems of thought.

The grammarians have acknowledged takte (primary signification) and lakeasa (secondary sense or in pried signification), and, consequently, recognised both raceka and laksantka as two kings of words. Loksana is called by other names also, such as apreary, drops, etc., and the sense that is indicated is often called blakes in philosophica, treatises. Govame has end merated the causes that give rise to upackers or transference of one's attr-bates to another ! Quite in agreement with Gotama and almost in the same language, Paterijalt bas under the rule Pan. 4. 1 48, clearly shown the four different ejecumstances under which Laksand is usually resorted to. A syanathals definition \* of Lakea a is materially the same as suggested by the rhetoricians.

Bhartyhari has divided by meanings of words as going (secondry signification) and making primary signification) and has shown twofold apaddra (imposition) as pertaining to sabda and artha. Those who take one word? as capable of expressing several meanings, that is to say,

Nysys-Süten, S. 9, 63.

पराचानिक्षणि तस्यक्षणः । विद्रां

अनुर्सित प्रकारिक्तिकृत सम्मति सानुक्काचान्द्रीमान्सानीकाचतुनाकः
 क्योदिति — अक्षाप्रितेशकः

<sup>•</sup> सुन्तर प्रवासका साम्बद्धानुष्यक्तितः :-- Bbiqupararbada,

<sup>&</sup>quot; एकमाइएनेकार्क क्रम्पने परोपका । विशिक्तांद्दिकक बार्काण तक क्रिक्तांद्दिक Vikyapadiya, 3. 252.

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find only one word like go which is applicable to both cow-individual and Vähika, have their theory based on the assumption restricted or accidental meanings.1 It must be, however, remembered that a word does not simultaneously express more than one meaning " The other meanings, apart from what is called primary signification, seem to be quite as good synonyms, comprehensible by either context or connection with some other words " Bhartrham a maintains that the word go which is used to denote a being possessing demlap, hamp hoofs, etc., is also applied to Vahita (an luhabitent of Vabika-modern Punjab on account of his proverbial similarity to an ox in point of callness. How, then, are we to justify the division of meaning as gamps and mukhya? The first meaning, we must admit, seems to have optained more currency than the latter, than is to say, the word go is popularly used to denote a cow and implies Whike only indirectly or accidentarry. The author of the Vakyapadiya. states elearly that it is popular and accidental usage that renders one meaning makhya or guana. In connection with imposition (apacara)

हर्ने शहरू वर्षने क्योप्यकाः व्यवस्थानि विभिन्नकाः १—Рорульта

<sup>ै</sup> जीनमधनविक्रम प्रवादी व्यवतिकृति --- VAkyapadiya.

वर्षश्रवस्थालां स बीकान्त्रस्थान्त्रस्थ मा त्—ोठार्थ,

अवा काकादिसान् विक्ती वीक्वीवर्गस्त्रीको ।
 कका व एव नीक्की वाकीकृति स्वतिकृति ; q—Itail.

<sup>&</sup>quot; प्रतिविभिद्राद्वीयम्" सुकाल भीतपवर्त (—-/ bal.

parts ning to artha, Bhartrhari speaks of two kinds of meanings, namely, sources or nature y fixed by its very form and bahya as is indicated by imposition or upacara. The word go denotes a class gotra by the force of mukhyartha, and the same is transferred to Vahika for the purpose of implying the same amount of at indity and duliness on the part of a Vahika. Thus, we find that the Alamkarikas not only agree with the grammarians in regard to the circumstances and enuses that necessitate the acceptance of Laksara, but have made use of the same examples. Gangayan ghosal, and ganrabaikan

The difference is, however, remarkable so far an regards the treatment of cyad and in the science of Poetics. Fyritiand, as distinct from both soil is and Lakrona, but been given a prominent place in discourses on Poetics, though an aid tional criticitie eyadjand is not actually accordance with the view of the Clarkarikas, it is Fyritians or suggestiveness that gives rise to rase in all poetical compositions. As taktional Lakrase are not sufficient to bring out the sense of extreme coldness and sensely of the Ganges, in the expression Gangavan ghosah, the Alamkarikas were compelled, as it were to

१ विश्वकार्यक, १, १६६.
 मुर्वेकश्च विकित् कृष्ट्यं वाक्ष्णः वय विस्तित्रकाकार्यवेति क्राइकिः
 १ व्यक्षकारे, कृष्ट्यं वीक्ष्यं विकास क्रिके क्राव्यक्षित्रकारे, १-१/०५१ वर्षः।

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acknowledge the suggestiveness of words. The Naiyay was and the earlier grammarians have not recognised vyadrant as an additional meaning like the Alachkarikas.

Jagadish has referred to the same example puckham encastablished by Mammata and others, and discussed listed by Mammata and others, and discussed at tength whether encourant is at all worthy of recognition. There is no justification, he argum, to recognise the existence of somitivity the suggestiveness, so far as the direct or indirect meaning of a word is concerned. The so-called suggested sense, i.e., extreme encourage and marchly or fragrence (i.e., the smiling face is as fragrant as flowers) is derivised by the initial montal cognition, the special beauty of the erotic sentiment (constitute) build a matter of mental apprehension (manasa-bodisa).

The meanings of words, says Bhartrham, are not only determined by their very forms, but there are other instruments such as sentence, context, time, place, etc., which also help us

<sup>•</sup> বিশ্বস্থানিশ্বয়েন চন্দ্ৰাই বীলনীট্ৰয় । যু: বুলিনাকুলী বাল সম্মান্ত ইমিক্স কাল - -Sākarāsāsāpaņa,

dabdatuletiprakāš kā coder Kir 21

इसा करांप्रकारत्वकं नवसेव विकित्यवेष्यकात्, कार्यक्षिकसुकार्यकः
पर्यविक्तं वस्त्रकारं प्रकार वास्त्रकं कार्यकार्यक्षि विकित्यकः हिन्तवः, स्वापनात्
स्वापनाव्यव्यक्षिकारस्य समयकार्यकः प्रकारवृद्धि तद्वेष्ठसंख्यः व स्वापिकदेवास्यक्षिति
स्वितः (—\$4500) केवितः

<sup>॰</sup> जाकात इतरशाहर्य देश्यिकाहे जवासकः । स्थानो अधिकामो न स्पादेन सैक्ट ए १— VMS (p.स्परः) है. ३३३.

### GRAMMAR IN OTHER SYSTEMS OF THOUGHT 855

in ascertaining the intended sense, specially when a word happens to have more than one meaning. When the primary againstation of a word having several meanings is fixed or restricted by association, etc. (as shown by Bhartchari), the other meanings, holds Mammata, are to be regarded as suggested (ryangua). This is called an agestion based on primary sense in the science of Poetics.

There is no evidence to believe that good and was ever recogn sed by the annient grammarians. Among the grammarians, Nagera has definitely supported ayanjand, and he lays in ich emphasii on the desirability of neknow dging it from the standpoint of gramms. Nagets has, however, travit to show that he was not the Arst among the grammarians to recognize gyad, and as such. In necordance with his aterpretation, the grammarians,1 like Bhartchart and others, have also mehreetly referred to evan and by supporting indicativeness duolakatva) the Aughtes and taking sphote as what is soundsted by sound. With Nagesa, dyotakawa to the same as eyespokates. The sense of perfection in promigate and that of measuring in produtam plaktich in nothing but suggested, because laksasā in such cases is not admissible

क्षमिनादेश अव्यक्ष क्षणको निर्वाणिते । अशोगारीरवरकार्यकोरेसाराज्ञिलेकास् १——Kösyaprakhin, 1. १९.

देशाक्रकानामध्यतको गण चन्क्रकाः :-- Makjüpl. p. 160.

बत्तप्रव विकासन्ति प्रोतकानं कोटका बाहान्त्र च वर्धार्यक्रमञ्जा—िक्षे

owing to the absence of primary signification on the part of \(\lambda\) pāins. Thus, what we call dyotakatea in connection with \(\lambda\):pātas and \(\bar{a}\):espakatea to relation to \(Karmupravacantya\) are only different in names, but indicate the same thing, e.z., suggestiveness (cyanpokatea).

The science of Poetics comes in closer touch with grammar in regard to the problem of rhetorical defects (dosa). The entire discourse on dose is more or less grammatical in nature. The most prominent among them are as follows: cyutasamskyt, 1 (angrammatical form) auch as anunatuate for anunatheti, aprayakta (not sauctioned by popular usage) as deventeh. for adventant, assurantha (incompetent) as hant in the sense of reschate, niearthaka (meaninglemas he in shome he gours : ardeales (not expable of expressing the sense), as the use of the word ding in the sense of 'bright', ecomps(acidhcyamia to place the predicate before the as anakaro gamero instead of ayamena nyakkarah, etc. It in ist be, however, remembered that these and similar other grammatical mistakes were committed by the poet almost unconsciously. Pouts found it often difficant to abide by the rigid rules of grammar, and even the most famous of our poets had the boldness of using certain forms in direct violation of the rules of grammar. This is why Mallinaths often calls them arrankuja (ungovernable).

Ekryeptskille, L

The beautiful poetry of the Vedas exhibits a considerable amount of rhetorical excedence. Sometimes we meet with examples of beautiful similes and metaphors in the hymns. The poets of the Ru-Veda have not only poured forth ranalistic prayers and invocations to the forces of pature, but also succeeded in giving a stamp of poetical beauty to their expressions by making use of some well-conceived figures of speech, mostly similes and metaphore The sun god ' (riding in a chariot drawn by seven borses) running after the resplendent Dawn (uses is compared to a man following a beautiful woman. How brilliant is the conception with a touch of classical beauty! Again, the goddess of rak is described as unfolding her graceful person to a learned man, just as a loving wife dressed to fair garments shows herself to her hashand. We have other metanges of ugaquiful similes in the following 'just as one' sifts the barley corn by means of a deve, even so the wise discriminates the correct words by intemigence, 'as the water of a pond is agreated by a strong wind; and 'overcoming the sine , ust as crossing a river by means of a boat. A wellchosen metaphor conveniently used in the Upanisads to show the difference between

शूर्व दिवीसुक्सं रोजभाश कर्णा व क्षेत्रामणीत प्रवात् :--- प्रेके- Veda, 1, 48,
 196.

<sup>े</sup> सकी अन्ये तथा क्रिया जाडेर प्रथा सम्बद्ध प्रशासकः — १६६ Vecto, 10.0, TI

<sup>।</sup> सक्तिक जिल्ह्यमा हमलो उस योगा मन्त्रा गामका ।—Ibid.

सामेन सिन्तुं पुरिक्षणाचिः अन्तर्गामाः

ficatman and paramatman is as follows 'two beautiful birds related to each other by mutual friendship reside in the same tree, one of thorn eating the sweet fruit 'pippala' and the other only witnessing without partaking of the fruit." There are other instances of beautiful append such as hamsovica patatomà (falling like swans), sembo na bhena agudhāni bibhrat (holaing weapons as dreadful as lions) and so on. Here and there we must with halliant poetic expressions as omifatys pulrah (the children of the immortal), Plasya pouthamourets sadau (following the path of righteousness), riena riomagnistam (truth veiled by truth), diffe decludmen (Agas is described as the messenger of the gods) and dyenroah pild pythici mala (heaven is your father and the earth is your mother). These show unmistakably that the Rais of the Ru-Veda were acquainfed with the poetica, use of beautiful metaphors.

Grammer seems to have some bearing upon alambara or figures of speech, specially upon upond. As one radically connected with most of the alambarar and one that lends supreme excetlence to poetry in general, spand is placed at the head of all figures of speech. The main principle underlying upond, our, similarity

<sup>•</sup> तक कर, उच्चित्रों समिक्षाकी सर्वेक :--- में:-Vedo 5. 8 78.

क्षणंकृतका होई ।—स्थितप्रधानकेतिक.

between two different objects (samina-dharma) has been clearly explained by the rules of gramu ac Pan. 2 1 55 and 2.1 56, Sadraya or similarity means todbhimnatre sate tadgotabhayodaarmanditram eiz., two things are said to be similar when they are materially different but possess some common properties. The particles and suffixes that often indicate similarity cate, ivo, gatha) are also covarly shown by the rules of grammar (Pap., 5 1 105). Rnatassera (like the cloud) occurs in the Rk-Vaca and has been made use of by the grammarians as an instance where the caseending is not dropped (withd-sames). The expression puragaryagheah (a tiger-, ke man) shows that the man, though different from the tiger, as belong ag to two disanct species, presesses those qualities such as valour, strength, courage, etc., which are generally found to the tiger. Under the rule произдадка затепропоснять (Рам 2 1 бб), Patad, and has thoroughly dealt with the characteristics of apamena and apamena He says that two things are generally related to each other as upamana and upameya when they are in possession of some properties that are common to both Quite in keeping with the Alamkankas, Patanjali has explained

<sup>े</sup> एवं तर्षि सन किंकन कालामें कविश्व विशेषक्षणेशमाणीयनेथे स्वत् ।— Mahahhhaya, ander the role Php. 3- 1. वेट.

### 840 PHILOSOPHY OF SANSKRIT GRAMMAR

the expression candramakhi devadattā by observing that qualities in the moon such as gracefulness to the sight is transferred to the face on account of its striking similarity with the moon. The popular example under the rule Pan., 2. t. 55, s.e., ghonotyomak (back as the cloud), where the common property is expressly mentioned, is an attribute of Kryga, who is often compared to a cloud on account of his bisek complexion. The Vedic expression introduce where the common property, i.e., divadfulness is clearly pointed out.

रामार्ज्यमञ्

क्षांस्वक्तीवश्याधारक्यकेतातः वातान्यक्यमः ।

Bk-Yedn, J. 2L 154.

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